

The background of the book cover is a colorful illustration. The upper portion features a large, multi-tiered green-roofed building, likely a mosque or a significant religious structure, with a prominent central spire. To its right, a traditional wooden house with multiple windows is visible. The lower portion of the illustration depicts a group of people in a rural setting, possibly engaged in agricultural work or a festival, with mountains in the distance.

AMS Heritage Series

# *The Kashmiri Mussulman*

**GHULAM HASSAN KHAN**





Ghulam Hassan Khan was born on 11th January 1907 at Nawab Bazar Srinagar. He passed his Matriculation Exam in 1923 and passed B.A exam from S.P. College in 1927. The same year Maharaja's Government selected him for training in Civil Engineering and sent him to Harvard University Massachusetts, U.S.A. Undergoing three year's studies he obtained the

Degree with distinction alongwith the membership of "Tau Beta Pi".

In 1930 he was appointed as Assistant Engineer in the State P.W.D and during his ten years service he completed the following projects which not only stand till date but are rendering good service and considered as master pieces of the Past Engineering Era.

First R.C.C Bridge of Srinagar and Gaw Kadal and Munshi Bagh Lock Gates. Athwajan and Gaw Kadal Sluices. Zainageer Canal ( Valley's Largest Canal in Baramulla District) and its Head Regulators. "Zaina Kadal" "Habakadal" and Rambiarra Bridges. Damodar Aerodrome and Hanger (Present Airport is an extension) Maharaja's PALACE (Present Grand Palace Hotel).

In 1940 he was promoted as Divisional Engineer and the same year the VICEROY of India laid the foundation stone of the S.M.H.S Hospital which was completed during the seven years service which he rendered as D.E

Khuni Nata Tunnel, Bandipur-Watlab Road, Safapur-Ganderbal Road, and the World famous Boulevard Road were Completed during this period.

In 1947 he was promoted as CHIEF ENGINEER. He was sent as a member of the INDIAN HIGHWAYS MISSION to Canada and U.S.A. in 1951. He also served as Principal of Kashmir Government Polytechnic, Chief Engineer Planning & Statistics, C.E Irrigation and Secretary Works, Power and Irrigation.

In 1955 the Ganderbal Hydel Project completed by him was inaugurated by Rashtarpati Shri Rajendra Prashad.

Master Plan for Flood Control of Jhelum River, Ravi Canal Project, the Kishen Ganga project, the Kurbathang Canal Project and the Doodganga diversion projects were prepared during this period.

Leh Kargil Road and Partap Canal extension were completed during this period. He was a member of various Engineering Committees and Boards. He RETIRED from Government service on 11th January 1963.

After his retirement he served as Chairman Idara Auqaf-e-Islamia Srinagar and Naib Sadar, Anjuman Auqaf-e-Jamia-Masjid Srinagar. He has authored 15 other Publications.

Khan Sahib passed-away on 31st December 2004 ten days before he would have turned 97.

His son Nazir Ahmad Khan has collected all his unpublished Manuscripts and steps are being taken to print them and a LIBRARY in his name has been Started in the Annexee owned by his youngest Son Farouque Ahmad Khan adjacent to the Ancestral Home.



# **THE KASHMIRI MUSSULMAN**

*By*

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*M.Sc. (Harvard), M.ASCE*

*Retired Chief Engineer*

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**ALI MOHAMMAD & SONS**  
**SRINGAR, KASHMIR**



# **The Kashmiri Mussulman**

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# DEDICATED

TO

*Hazrat - Saadat - O - Reshian - e - Kashmir*

WHO

*Unmindful about their comforts and safety lit the  
Candle of Islam in this happy Valley*

AND

*To thousands of Mubaligeen - O - Waizeen*

WHO

*Inspite of all the disabilities continue to preach  
in every Mosque, Maktab and Hamlet.*





# PREFACE

*What remarkable changes are taking place in the world today? The steam Engine, the Automobile, the Electricity, the Radio and the Telephone ushered in the Air Age, The Atomic Age and the Space Age. We appear now to be on the eve of the Automation Age, the age of Cybernetics and computers. These are not changes merely from one form of society or one form of Technology to another. They are so wide- sweeping that they are taking us from one major epoch of human history into another. It appears that Science and Technology are ruling the mankind. Where do they lead us in terms of happiness, the happiness of myself and my kith and kin? Will Science and Technology outrace humanity?*

*The Kashmiri Mussulman, during the prolonged political subjugation of the past several hundred years, developed many special characteristics. Poverty, illiteracy and isolation made their contributions. Physical disabilities like floods and famines played their own part. His rich cultural heritage and deep religious devotion, however remained as chief anchor sheets of his character. The radio and the newspaper took him out of Isolation and the events following the partition of Indo- Pakistan subcontinent in 1947 acted as added stimulant. Must he cling to the patterns of life his immediate ancestors knew who were unable to*



question the status quo. Should he sink back into apathy and drift aimlessly through life. Must he not assist and contribute towards human development?

He is facing cruel facts of life. Islam has taught that the honoured position must belong to the pious, the righteous and that men are born equal in the eyes of God. In practice he finds caste, creed and community as real determinants for employment and for other opportunities of life. Because of moral precepts at a young age; in spite of poverty he has remained contented. The Maktab has given place to a so-called modern School. But he finds no connection between his new schooling and the fulfillment of the proclaimed aims. In fact he is amazed to find this schooling counterproductive. Education is not tailored to meet his immediate problems at home. A painful factor is emerging even among the class acquiring sophisticated technical skills. The real talent is flowing out of the state. As his vision expands conflicts of interest between the professed aims and the realities of life stare him in the face. Even the cherished mores of the society get affected. Will he get frustrated?

Each new generation will be constantly confronted with its own new tasks in the fundamental process of trying to build a better society. We talk constantly about raising the standards of living of our masses. Shall we think merely in terms of material or more fundamentally in a spiritual sense- the flowering of the human spirit. Are we beset with any social evils that must be remedied? What special attention shall be needed for pockets of the disadvantaged, the underprivileged and those with social lag? When will ability talent and professional skill come to be accepted as the only factors for employment? The economics of scarcity is dominating the world. Even for our vital



needs like food we are becoming increasingly dependent upon imports. How does the solution in tackling from the so-called "haves" to the so-called "have-nots" work in practice? Does this not create psychology of a class-struggle? Is not leveling down of some as bad in result as leveling up of a favoured group? Can we not aim at leveling-up of the whole society?

What does the future hold in store for us? So many things have been said and written about us; some are painful and some are indeed unkind. But are not some correct? How are we likely to react to these various stimulants with our deeply rooted religious devotion and our special characteristics?

These questions have been haunting many a mind. Before I could make an analysis of our character and start drawing conclusions about the future trends it became necessary for me to study the origin of Kashmiri cultural developments in Kashmir in the pre-Islamic era, the advent of Islam in Kashmir and the teachings of Islam. This study resulted in the compilation of Notes, which comprise Volume I of this book. The current problems faced by the Kashmiri Mussulman comprise Volume II.

A question may be asked. Why talk of morals and theology in this space Age? In the first place I consider it necessary for the study of the subject itself. My belief, however, is that morality and happiness go hand in hand. Self-examination, self-discipline and self-improvement are essential to achieve happiness. We must, therefore, begin with inculcating in ourselves the fundamental concepts of ethical conduct and sound morality and we must awaken a new sense of our identity and destiny. The glitter of modern civilization need not dupe us. In our remotely situated villages,



which have not yet been affected by modern civilization. The poor and illiterate Kashmiri peasant is a model of hospitality, service, sympathy, love and affection. As against this in the words of Arthur Clarke, famous space expert, ".....today the most vicious savages come from the rotting concrete swamps and jungles of our cities." I, also believe that, in the words of W.J. Nichols, "We will move beyond the Atom Age, and the space Age, and the computer Age, into a new period which we might call the Man' Age, a time which will be large with moral and spiritual, even mystical implications. At that time our Vast energies and enterprise and creative powers will be devoted to cleaning up the human swamps and jungles and improving the texture and quality of living and well-being for all mankind."

I lay no claim at scholarship and, in particular in the fields of Theology, History and Sociology. Even my command on English is, also of a low order. Numerous defects and deficiencies will, therefore, be found in the book. I crave for indulgence of the gentle reader. If anyone is good enough to point out the mistakes he will earn my gratitude and have reward with Allah.

The text of translations of verses of Quran has been taken from recognized authorities. I have chosen the ones that have made the meanings clear to me.

I record here my gratitude for Late L.J. Johnson Professor of Civil Engineering at Harvard, who in 1928, encouraged me to speak on Kashmir and Islam to a church gathering in Boston. My study of the subject started then, with books borrowed from various libraries. I cannot forget late Maulvi Hassan Shah Vafia of the Islamia High School under whom I learnt rudiments of Deenayat, and elementary Arabic when I was still a

teen-ager. Some of the choicest Naats, that have always stirred my soul, were learnt in the Prayer Hall of S.P. College, thanks to Late Prof. Ishaq. Lastly to Peer, Faqir Ghulam Muhammad is due my gratitude for initiating me into practicing Islam in my daily life.

I record my appreciation of the help given to me by my nephew Ghulam Nabi Khan and his friend Ghulam Muhammad Waja who typed this work for me. I also thank my other friends who encouraged me to print this work.

I close this Preface by praying to God that, out of His Mercy and unbounded compassion, He may forgive my sins of omission and commission and steer our ship in safety along the right course, and awaken us to a sense of our identity and destiny.

AMEN.

GHULAM HASSAN KHAN  
BARZALA, SRINAGAR

18 Zeqaada 1386.H  
28 February, 1967





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**VOLUME I**

**CHAPTER I**

**The Story of Mankind**

## **1. Evolution of Earth**

The Earth, on which we live, is one of the Planets that revolves around the Sun. the chief planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Plato.

The Earth has a bulging belt round the equator and a flattening at the poles, its diameter is 7927 miles. It rotates once in 23 hrs 56 mins, and its revolution round the sun occupics 365.26 days. The rotation of Earth causes the rhythmic succession of day and night and the steady pulsation of the tides. It rotates from west to east. "The axis of rotation tilts at an angle of  $23 \frac{1}{2}$  from the vertical towards the line joining the centres of the sun and the earth. Consequently the polar regions are titled now from the later towards the light. The angle of tilt determines the arctic and antrarctic circles. The tilt is responsible for the variations in the length of the day during the year and also for the seasons. Like the other planets, the earth rotates upon an axis inclined to the plane through which it revolves round the sun in an elliptical orbit, and receives light and heat from the Sun."

The total surface area of the earth is 19,65,00,000 Square miles of which 14,15,00,000 Sq. Miles or 72% are covered by water.

The Moon is a satellite of the earth. It is 2161 miles in diameter. It revolves round the earth in 27.32 days in a nearly circular orbit, at a distance ranging from 2,21,000 to 2,35,000 miles away from it. It shines by reflecting the sunlight. "It rotates on its own axis in the same time as that of its revolution round the earth, so always turning the same face to the earth. When nearly between the earth and the sun the moon's dark side is towards us, and it us usually invisible; this is called new moon; when 90% distant from the sun, we see half the



sunlit hemisphere; this occurs at first and last quarter. The full moon is opposite to the Sun, and appears fully illuminated. The interval between two new moons, a lunation is 29.53 days; longer than the revolution, since the Sun has advanced during the 27.32 days and the moon requires two more days to overtake it. The moon plays the Chief Part in causing the tides producing by its attraction a deformation in the surface of the ocean."

The sun is the heavenly body, around which earth and its companion planets travel and from it we derive light and heat. It is 9,28,30,000 miles away from the earth and has a diameter of 8,64,000 miles, 109 times that of the earth, and the temperature of its surface is about 6,000°C. Its weight is 332,000 times that of the earth. Outside the sun's radiating surface (or Photosphere) are three appendages, the outermost is a composite structure, the corona and ethereal veil which stretches out sometimes millions of miles from the sun\*.

The solar system consists of the assemblage of bodies controlled by the Sun and include "the planets with their satellites, the asteroids, comets and meteors. The planets all move round the sun in the same direction and in practically the same plane, as do the asteroids also and most of the planetary satellites." The solar system is estimated to have a span of over 550,00,00,000 miles to the outermost limit of Neptune. Up to Pluto it will be more.

There are many stars of nature similar to the sun, of dimensions far superior to the earth. They are isolated from the earth by vast distances. At least 4,300 stars are sufficiently bright to be seen with the naked eye. Many stars vary periodically in brightness. The nearest known star is about 240,000,00,00,000 miles away.\*

\* P 676 Encyl;

\* P 917 Encyl;

\* P 904 The Modern Encyl: by Sir J. Hammerton

The story of the evolution of the birth of our planet earth, from its parent nebula is shrouded in mystery. The geologists reckon its age to be of the order of 100,00,00,000 years. It is believed to be a cooling body and very slowly, becoming smaller.

The astronomers, the geologist and other thinkers are constantly working and collecting more and more data as knowledge, aided by powerful telescope, and interplanetary spacecraft travel, increases. But judging from the vast distances involved and limited capabilities of man one may expect no end to this research. "In the countless millions of stars in the universe which we see the first step in our astronomical knowledge is to find marvelous order, beauty and harmony, on a scale or grandeur which we appreciate more and more as our knowledge increases. The author of this wonderful order and beauty is One, and He alone is entitled to our worship."\*

**"Blessed is He who made constellations in the skies and placed there in a Lamp (the sun) and a Moon giving light; And it is He Who made the Night and the Day to follow each other; For such as have the Will to celebrate His praises or to show their gratitude."**

Q. 25: 61-62

The scenes of the phenomenal world are signs of the Self-Revelation of God, for those who understand and who have the will to merge their wills in His. The Universe shows not only evidence of initial design, but also the working of an intelligent Providence, which constantly sustains it. If that were removed there would be chaos. And all creation is for a wise and just purpose.\*

**"It is Allah Who sustains the heavens and the earth lest they cease (to function): And if they should fail, there is none-not one-can sustain them there-after."**

• Q. 35:41

---

\* A. Y> A. P. 639

• A V A D 041

**"We created not the heavens, the earth and all between them, merely, in (idle) sport: we created them not except for just ends: But most of them do not understand."**

Q. 44: 38-39

We must not think that anything came into being by itself or carries out its function by itself. God is the active Force through which everything has its life and being and through which everything is maintained and supported, even though fixed laws are established for its regulation and government. The heavens are supported on no pillars that we can see. We just see the blue vault of heaven, but there are invisible forces or conditions created by God, which should impress us with His power and glory.\*

**"Allah is He who raised the heavens without any Pillars that ye can see; is firmly established on the throne (of Authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail that ye may believe with certainly in the meeting with your Lord."**

Q. 13: 2

**"It is He who made the Sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her, that ye might know the number of years and the count (of time). Nothing did God created but in truth and righteousness. (Thus) doth He explain His signs in detail, for those who understand. Verily in the alternation of the Night and the Day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.:**

Q.10: 5-6

**"Seest thou not that Allah merges night into day and He merges day into night; that he has subjected the sun and the moon (to His Law), each running its course for a term appointed; and that Allah is well acquainted with all that ye do? That is because Allah is the (only) Reality, and**

---

\* A.Y.A. P. 602



because whatever else they invoke besides Him is falsehood; He is the Most High, Most Great."

Q. 31 : 29-30

"And the sun runs his course for a period determined for him: that is the decree of (Him) the Exalted in Might, the All-Knowing.

And the Moon- We have measured for her Mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk.

It is not permitted to the sun to catch up the Moon nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)

Q. 36: 38-40

Our observation of the material universe shows that it works on a system in which several planets revolve round the sun and the sun, alongwith all its dependent planets, travels towards a goal concerning which it is alleged that it is a centre to which several solar systems are related. Whether these speculations are right or wrong one cannot be sure. The astronomer, however, continue to collect more data as their discoveries advance. It will be interesting to record very briefly a few facts regarding the various planets known so far.

## 1. Mercury.

Distance from sun 36,000,000 miles

Period of revolution

round sun 88 days

Diameter 2774 miles

Remarks:- Nearest to sun. Orbit extremely eccentric.

Mass = 1/25 of earth.

Density = 0.7 of earth

## 2. Venus

Distance from sun 67,200,000 miles

Period of revolution

round sun 88 days

224.7 days

Diameter.

7566 miles

Remarks:- In size and density similar to earth.

Presents phases like moon.

### 3. Mars.

Distance from sun

141,481,000 miles

Diameter.

4,230 miles

Remarks:-

Orbit extremely eccentric.

Its year = 687 days.

Its day = 24 hours 3 Minutes and 23 seconds.

Mass = 0.105 of earth.

Mean Density = 0.71 of earth

It has 2 moons; its seasons are like those of earth.

Canals and vegetation are assumed to exist.

### 4. Jupiter.

Distance from sun

483,000,000 miles

Diameter.

89,790 & 84,300 miles

Remarks:-

Volume = 1300 times of earth.

Mass = 312 times of earth.

Density = 1.27 times of earth.

Revolves on its axis in 9 hours 55 minutes.

It has 11 satellites

Its elliptical orbit is eccentric.

### 5. Saturn.

Distance from sun

886,100,000 miles

Period of revolution

round sun

29.46 years

Diameter.

76,340 miles

Remarks:-

Rings consists of aggregates of tiny moons, each moving independently in its own orbit round the planet. It has 10 satellites outside the rings.

## 6. Uranus.

Distance from sun	1,728,800,000 miles	
Period of revolution round sun	84	years
Diameter.	30, 880	miles
Remarks:-		
Discovered in 1781 A.D.		
It has 4 satellites.		

## 7. Neptune.

Distance from sun	2,793,500,000 miles	
Period of revolution round sun	164.78	years
Diameter.	32940	miles
Remarks:-		
Density = 1.28		
Its satellite revolves East to West.		
It was discovered in 1846 A.D and can be seen by telescope.		

## 8. Pluto.

Latest Planet discovered in 1930 A.D.

It will appear from a study of facts concerning these few known planets only what vast dimensions of distances and time are involved. Neptune is about 280 crore miles away from sun; it takes about 165 years to revolve round it. The Jupiter is 11 times the size of earth. Then there are countless millions of stars. And the whole of this universe is running on a system, otherwise there would have been chaos.

"The first broad belt that we distinguish is the Zodiac, which marks the sun's path through the heavens year after year and the limit of the wanderings of the moon and the planets. We make twelve divisions of it and call them signs of the Zodiac. Each marks the solar path through the heavens as we see it month after month. We can thus mark off the seasons in our solar



year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds and tides. Then there are the mansions of the moon, the mapping out of the constellations, and the other marvelous facts of the heavens, some of which affect our physical life on this earth. But the highest lessons we can draw from them are spiritual."■ Who could be the author of this wonderful order and beauty but He the Allah?

**"It is We Who have set out the Zodiacal signs in the heavens, and made them fair seeming to (all) beholders;**

Q. 15 : 16

**"And we have made the heavens as a canopy well-guarded: yet do they turn away from the signs which these things (point to)!**

**It is He who created the Night and the Day, and the Sun and the Moon: All (the celestial bodies) swim along, each in its rounded course."**

Q. 21 : 22-23

The primal creation of the physical heavens around us and of our physical earth is described in a few Quranic passages. It appears that Allah first created primeval matter, which was as yet without order, shape and symmetry in a state of chaos. The next stage would be the condensation of this primeval matter, into gases, liquids or solids. About the earth there are four stages the growth of vegetable and animal life; the parallel growth of vegetable and animal life; the parallel growth of the starry realm and our solar system. And Allah's design in creation is to keep heaven and earth together, "as we indeed are, being part of the solar system, and travelers through space, crossing the path of several comets. And all matter created by Allah willingly obeys the laws laid down for it."♦

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■ AYA P. 639

♦ O, 1289-1290 AYA

"Say: Is it that ye deny Him who created the earth in 2 days? And do ye join equals with Him? He is the lord of (all) the worlds. He set on the (earth) mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in 4 days, in accordance with (the needs of) those who seek (sustenance)."

"Moreover He comprehended in His design the sky and it had been (as) smoke: He said to it and to the earth: 'come ye together, willingly or unwillingly.' They said: "We do come (together) in willing obedience."

"So he completed them as 7 firmaments in 2 days, and He assigned to each heaven its duty and command And We adorned the lower heaven with lights, and (provided it) with guard such is the Decree of (HIM) The exalted in Might, full of knowledge."

Q. 41: 9-12

## CREATION OF MAN.

When was man created? In what form did he take his original shape? Does life exist on other planets? How can man answer these questions? He is not in a position to advance any satisfactory answer even in regard to this planet earth. Even the period of his existence on this earth has been a matter of conjecture. Written history covers hardly a period of 5,000 years. Archaeology surveys a period a hundred times as long. With the discovery of the 5,00,000 year old apeman of Java and China (Pithecanthropus and Sinanthropus), East Asia was considered to be the birth-place of man. The theory has, however, changed recently. The honour of the birthplace is now given to Africa, probably East Africa, with the unearthing of man-like fossils in the Olduvai Gorge in the desert in the Serengeti plains, North Tanganyika by the famous British Archaeologist, Dr. L.S.B. Leakey. The period of man's existence on earth is thus calculated to be 2,000,000 years and the

name given to him is 'Homohabilis' - the skilful man.\*

Statements like these raise a storm of controversy and yet search for the remains of early man continues, and different theories continue to be advanced regarding the historical development and evolution of man. Special science dealing with these subjects are named Biology Zoology and Botany-, Ecology and Genetics. The idea of evolution virtually dates from Darwin's work of 1859 A.D. The origin of species by means of natural selection, or the preservation of favoured races in the struggle for existence. The relationship of the new species to animals of past ages, as represented by their fossil remains, is dealt with by Palaeontology. The modern speculation about the origin of life tends to the belief that "today at least life only springs from pre-existing life. The great biological problems of variation, natural selection, and heredity are focused round the fact that life is continuous from one generation to another through the material substance known as protoplasm\* The material unit of all living things, the cell, is 'a tiny mass of protoplasm, usually possessing a wall, the contents of the cell being known as the cytoplasm. Within the cytoplasm is usually a minute structure termed the nucleus and within this again a further substance called chromatin. Before cell division, or multiplication, takes place, the chromatin forms itself into distinct masses of chromosomes. These are definite in number for each living species. The nucleus contains the germ-plasm, the material basis of hereditary characters, or tendencies. Variation is thought to be due to factors of character, called genes, regarded as being inherent in the chromosomes.\* Inheritance is believed to consist in part of 'unit characters' which are inherited as a whole or not at all. Chromosomes are thread shaped bodies in the nucleus of an animal or plant cell; they occur in every type of cell, although they have so far been successfully

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\* The Statesman July 28, 1964.

\* P. 388 Encyl. P 153 Encyl.

\* P:243 Ency.



investigated only in a few types. Chromosomes contain the genes, the hereditary factor passed on from one generation to the next. The composition of the genes and the process by which genetic 'information' is transmitted through successive generations have been the subject of much recent study.\*

Each cell in a particular organism has normally an identical number of chromosomes; the number is characteristic of a species. Only a few years ago was it definitely established that the number of human chromosomes i.e. the number in every normal human cell is 46. The chromosomes occur in identical pairs, and the pairs in human cells have been numbered from 1 to 22, the remaining 2 of the 46 being designated X and Y. The x and y are the sex chromosomes; in the human male one is x and the other y, while in the human female both the 45<sup>th</sup> and 46<sup>th</sup> are of the x variety. This is the normal pattern, but sometimes abnormalities occur in number, arrangement or structure.

In the animal kingdom man is assumed to belong to the sub-order anthropoidea and, speaking geologically, human and anthropoid types were almost indistinguishable.\*\*

The materialists might say that primeval matter was eternal: other things i.e. the forms and shapes as we see them now, were called into being at some time or other and will perish. When they perish, they dissolve into primeval matter again, which stands as base of all existence.

But who created this primeval matter? Who is the final basis of existence, the cause of all causes?

**"To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it, "Be, and**

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\* Statesman 15 Feb. 1965.

• Encyl 485, 633

it is."

Q. 2: 117

The primeval matter has been created out of nothing by Allah. It is again 'a process of creation when inorganic matter becomes living mater. Thus inorganic constituents of the earth are absorbed into living matter by way of food and living matter reproduces itself by means of sperm. This is deposited in the ovum and fertilizes it and rests for a time in security in the mother's womb. The first change in the fertilized ovum is the conversion into a sort of blot of thickly congealed blood: the zygote cells grow by segmentation; then the mass gradually assumes shape in its growth as a foetus. From the lump develop bones and flesh and organs and a nervous system. So far man's growth is like that of an animal, but a further process takes place which makes the infant animal into the infant man. This is the breathing of God's spirit into him: that process need not be precisely at a given point of time. It may be a continuous process parallel to that of physical growth. The child is born, it grows, it decays and dies; but after death another chapter opens for the individual.<sup>o</sup>

**"Man We did create from a quintessence (of clay); Then we placed him as (a drop of) sperm in a place of rest firmly fixed; Then we made the Sperm into a clot of congealed blood; Then of that clot We made a (foetus) lump, then we made out of that lump bones and We clothed the bones with flesh; then We developed out of it another Creature. So blessed be Allah, the Best to Create. After that at length ye will die. Again on the day of Judgment Will ye be raised up."**

Q. 23: 12-16

The human being is born as a result of the nourishment which man and woman take to sustain life and to maintain their strength. The numerous needs of man are provided by God's beneficence. For one item food the forces of heaven and earth unite by God's

command to serve man and his dependents, the cattle.

Then let man look at his food (and how we provide it) For that we pour fourth water in abundance, and We split the earth in fragments and produce therein corn, and Grapes and nutritious plants, and olives and dates, and enclosed Gardens, dense with lofty trees, and fruits and fodder for use and convenience to you and your cattle."

Q. 80: 24-32

God's care for man and His goodness are shown in His creation of the earth and everything produced in it in due balance and measure. The mineral kingdom supports the vegetable and they in their turn support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another and vice versa. And this in an infinite chain of gradation and interdependence. He provides sustenance of every kind, physical, mental, spiritual etc for mankind. He provides for every one of His creatures. There are those of which mankind is not even cognisant. There are those whom man considers hostile. He provides for them all. There is due order and balance in the economy of His universal plan.

All these wonderful gifts and forces and energies have their sources and fountain-heads with God, the creator and sustainer of the worlds. Everything will pass away but God will remain.

"And the earth We have spread out (like a carpet); Set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. And we have provided therein means of subsistence for you and for those for whose sustenance ye are not responsible. And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; But We only send down thereof in due and ascertainable measures. And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores. And verily, it is We Who give life, and Who give death: it is



**We who remain inheritors (after all else passes away).**

Q. 15: 19-23

Man, as typified by Adam, is in himself nothing but frail clay. But as fashioned by God's creative power into something with God's spirit breathed into him, his dignity is raised above that of the highest creatures. The angels, though holy and pure, may be imagined without passion or emotion, of which the highest flower is love. If man was to be endued with emotions, these could lead him to the highest and drag him to the lowest, the power of Will or choosing would have to go with them, in order that man might steer his own bark. This power of will, when used aright, gave him to some extent a mastery over his own fortunes and over nature. The particular qualities or feelings which were outside the nature of angels were put by God into the nature of man who was thus able to love and understand love, and thus plan and initiate as becomes the office of Vicegerent.

**"Said thy Lord to the Angels: 'I will create a vicegerent on earth.' They said: 'Wilt Thou place therein one who will make mischief therein and shed blood?— Whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: 'I know what ye know not.'**

**And He taught Adam the natures of all things, then He placed them before the angels, and said, "Tell Me the nature of these if ye are right".**

**They said: "Glory to Thee: of knowledge we have none, save what Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."**

**He said: "Oh Adam! Tell them their natures." When he had told them, God said: "Did I not tell you that I know the secrets of heaven and earth, and I know that ye reveal and what ye conceal?"**

**Then We said to the angels: "Bow down to Adam" and they bowed down: Not so Iblis: he refused and was haughty: He was of those who reject Faith.**

We said: "Oh Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things there in as ye wish; but approach not this tree, or ye run into harm and transgression."

Then did Satan make them slip from the Garden and get them out of the state (of felicity) in which they had been. We said: "Go ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time."

Then learnt Adam from His Lord words of inspiration, and his Lord turned towards him, for He is Oft returning, Most Merciful.

We said: "Get ye down all from here; and if, as is sure, there come to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. But those who reject faith and belie Our signs, they shall be companions of the Fire; they shall abide therein."

Q. 2: 30-39

Where was this Garden of Eden? Before the Fall, we must suppose Man to be on another plane altogether- of felicity, innocence, trust, a spiritual existence. The garden and the tree are both allegorical. The forbidden tree was the tree of Evil, which Adam was forbidden not even to approach. Satan is the power of Evil, and this power gradually tempted man from higher to a lower state.\*

The man's physical origin is lowly; his physical body is but dust; his life-sperm issues from a part of his body which he hides and considers as a place of shame; and the mystery of sex shows that no one individual among mankind is sufficient in himself. Any glory or power or knowledge that he possesses are derived from God. Man is made complete and high when the Divine spirit is breathed into him. God has not created man for idle

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\* P: 24 AYA

sport. God has a serious purpose behind the creation. We must put ourselves into accord with His will; this is His service.

**"I have only created Jinns and men, that they may serve Me."**

Q.51:56

God intended a very high destiny for man, and placed him, in his uncorrupted state, even above the angels, but, in his corruption he made himself even lower than the beasts. What was it that made man so high and noble? The differentiating quality which God gave man was that God breathed something of His own spirit into man. This meant that man was given a limited choice of good and evil, and that he was made capable of forbearance, love and mercy. And in himself man summed up God's great world: man is in himself a microcosm.\*

**"He who has made everything which He has created most good: He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature of a fluid despised.**

**But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): Little thanks do ye give!"**

(Q: 32: 7-9)

That man should undertake the god-like attributes (in however small a degree) of will, forbearance, love and mercy, brought him nearer to God than was possible for any other creature of God. This was part of God's will and plan, but little did man realize then what a tremendous task he was undertaking or ask himself whether he would be equal to it. The Heavens, the Earth, and the Mountains i.e. other creatures of God felt happy without a choice of good and evil being given

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\* P: 1130 AYA



through their will. They preferred to submit their will entirely to God's will, and were not prepared to undertake a trust or a responsibility.

**"We did indeed offer the Trust to the Heavens and the Earth and the Mountains; But they refused to undertake it, being afraid thereof: but man undertook it:- He was indeed unjust and foolish:- (with the result) that God has to punish the Hypocrites, men and women, and God turns in mercy to the Believers, men and women: for God is oft-forgiving, Most Merciful."**

(Q. 33: 72-73)

Man failed to measure his own powers or his own knowledge. But God's grace came to his assistance and where man did his best, he won through by God's Grace, even though man's best was but a poor good.

How did man generically undertake this great responsibility, which made him vicegerent of God? He entered into a covenant with God.

**"When thy Lord drew forth from the children of Adam--- from their lions---their descendents, and made them testify concerning themselves, (saying): 'Am I not your lord (who cherishes and sustains you)?'---they said: "Yea! We do testify!" (This) lest ye should say on the Day of Judgement': "Of this we were never (duly) warned:"**

Q. 7: 172

The covenant is completed by our acknowledging that God is our creator, cherisher and sustainer: therefore, we acknowledge our duty to Him. The covenant, which flowed from his exercising the option given him, made it necessary that breach of it should carry its own punishment. Breach is classed under two heads: those who betray their trust act either as hypocrites or as unbelievers. Hypocrites are those who profess faith but bring not forth the fruits of faith. Unbelievers are those who openly defy faith, and from whom, therefore, no fruits of faith are to be expected.

Those who remain firm to their faith and their covenant will receive the aid of God's Grace; their faults and weaknesses will be cured: and they will be made worthy of their exalted destiny. For God is Oft Returning and Most Merciful.\*

God makes the soul and gives it order, proportion, and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life. He breathes into it an understanding of what is sin, impiety, wrong doing and what is piety and right conduct, in the special circumstances in which it may be placed. This is the most precious gift of Allah to man, the faculty of distinguishing between right and wrong. Man should learn that his success, his prosperity, his salvation depends on himself- on his keeping his soul pure as God made it; and his failure, his decline, his perdition depends on his soiling his soul by choosing evil.\*

**"By the sun and his (glorious splendour); By the Moon as she follows him; By the Day as it shows up (the Sun's) glory; By the Night as it conceals it; By the Firmament and its (wide) expanse;**

**By the soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right.**

**Truly he succeeds that purifies it, and he fails that corrupts it."**

Q. 91: 1-10

By God's grace man's status had been raised higher than the angels who all bowed down to Adam. Iblis not only refused to bow down: he refused to be of those who bowed down. In other words he arrogantly despised the angels who bowed down as well as man to whom they bowed down; and he was in rebellion against God for not obeying His order. Arrogance, jealousy, and rebellion

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\* P 394 AYA

\* P: 1743

were his triple crime.\*

**"..... not so Iblis; He refused to be of those who bow down.**

**(God) said: "What prevented thee from bowing down when I commanded thee?" He said: 'I am better than he: Thou didst create Me from fire, and him from clay.'**

**(God) said: 'Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures).'**"

**He said: "Give me respite till the day they are raised up."**

**(God) said: 'Be thou among those who have respite.'**

He said: "Because thou hast thrown me out of the way, Lo: I will lie in wait for them on Thy straight way: Then will I assault them from before them and behind them, from their right and their left: Nor wilt Thou find, in most of them, Gratitude (for Thy mercies)."

(God) said: "Get out from this, disgraced and expelled. If any of them follow thee, -- Hell will I fill with you all".

"Oh Adam! dwell thou and thy wife in the garden, and enjoy (its good things) as ye wish; but approach not this tree or ye turn into harm and transgression."

Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever." And he swore to them both that he was their sincere advisor,

So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden

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\* P: 343 AYA



over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

They said: "Our Lord! we have wronged our own souls: if Thou forgive us not and bestow not upon us Thy Mercy. We shall certainly be lost."

God said: "Get ye down, with enmity between yourselves. On earth will be your dwelling—place and your means of livelihood—for a time."

He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)"

"Oh ye children of Adam! we have bestowed raiment upon you to cover your shame as well as be an adornment to you. But the raiment of righteousness—that is the best. Such are among the signs of God that ye may celebrate His praise; Oh ye Children of Adam: Let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them; we made the Evil ones friends (only) to those without Faith.

When they do aught that is shameful, they say: 'we found our fathers doing so; and 'God commands us thus': say: 'Nay, God never commands what is shameful; Do ye say of God what ye know not?

Say; 'My lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: Such as He created you in the beginning so shall ye return.

Some He hath guided; others have (by their choice) deserved the loss of their way; in that they took the Evil ones, in preference to God, for their friends and

protectors, and think that they receive guidance.

Oh children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for God loveth not the wasters."

Q. 7: 11-31

Spiritually, God created man 'bare and alone'. The soul in its naked purity and beauty knew no shame because it knew no guilt: after it was touched by guilt and soiled by evil, its thoughts and deeds became its clothing and adornment, good or bad, honest or meretricious, according to the inner motives which gave them colour. So in the case of the body; it is pure and beautiful as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character; if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness which covers the nakedness of Sin and adorns us with Virtues.\*

In the Garden Satan's deceit stripped off their raiment of honor and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. Assisted by his large army of wicked seducers and those men who are his dupes he takes up positions on a vantage ground of worldly power or influence or riches, in which they are not seen in their true colours. They may assume a fair-seeming disguise or disinterested friendship or high motives of patriotism or public spirit or other loyalties when beneath it there is nothing but spite and selfishness.\*

Our first parents as created by God (and this applies to all of us) were innocent in matters both material and spiritual. They knew no evil. But the faculty of choice

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\* P. 346 AYA

\* P. 343

given to them also implied that they have the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell they realized the evil.

They were (and we are) still given the chance, in this life on a lower plane, to make good and recover the lost status of innocence and bliss. In His unbounded mercy Allah has continued to guide mankind by sending various apostles. That guidance is for all. In some it takes effect.

Their devotion is sincere and they call upon God to give them the light by which their sincerity may commend itself to Him as true sincerity as in His sight. That sincerity should be real sincerity, as in God's sight; for when we return to him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life. Then there are others who take evil for their friend. They lose their way which they rightly deserve for they deliberately took this choice, even though, in their self-righteousness they may think that their sin is their virtue and that their evil is their Good.\*

In His unbounded Mercy Allah has amply provided for physical, material, intellectual and spiritual development and progress of man. The universe has been filled by Him with a vast variety of material substances and objects. The progress and development of the material universe are dependent upon the utilization and exploitation of these material substances and objects. The man's physical development is also believed to have passed stage after stage and condition after condition. His intellectual development has also proceeded gradually. As the material universe has developed gradually a similar gradual process of development was prescribed for the spiritual universe. Revelation was sent down to man in consonance with the stage of development reached by him. The man

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\* P. 347



started his life on this planet by living in caves and in mountain fastnesses. Having been created to illustrate in his own life the attributes of God and being God's Vicegerent on earth the whole universe is created by God for the service of man. The man, therefore, rules over the whole of creation and no part of creation rules over him. He controls rivers, oceans, mountains, winds, herbs and medicines and is manifestly the central point of creation or at least of that part of creation which is related to our universe. God's creation is vast and there may be worlds in existence of which we have no knowledge. We cannot speculate with regard to them. But from living in caves we have passed through the various stages of savagery, barbarism and civilization, have already reached the stage of air travel and attempts; are in hand for inter-planetary travel.\*

### **3. Physical evolution**

About the physical evolution various theories are advanced. Reference was already made to the cell, that tiny Mass of protoplasm is about 80 to 85 percent of water and it is in a state of constant flux and instability. There is the fact that land animals, like the higher vertebrates, including man, show in their embryological history, organs like those of fishes, indicating the watery origin of their original habitat. That all life began in the water is a conclusion to which Biological science points. And there is the predominance of water on our globe to the extent that 72% of the surface area is still covered with water and it has been estimated that, if the inequalities on the surface of the globe were all leveled, the whole world would be under a 1 ½ to 2 miles depth of water.\*

**"Do not the disbelievers see that the heavens and the earth were (a) closed up (Mass) then we opened them out? And we made from water every living thing: Will they not then believe?"**

Q. 21: 30

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\* P. 160, 162, 158 Sher Ali.

\* P. 10 P. 828 AYΛ -

That "water is the source of all life" is a remarkable truth in physical world, established by science only recently. It draws attention to the equally remarkable spiritual truth that the Divine revelation in the form of heavenly water, gives life to a world otherwise dead in sin and corruption. The verse indicates that "before matter assumed its present form it existed in liquid shape, or, in other words, the creation of the material universe began with a pure atom of hydrogen and that the universe was gradually developed out of it." ..... He has always created life out of water. Just as the creation of the material universe starts from water; so also the spiritual universe comes into life with heavenly water i.e. revelation.\*

#### **4. Material Development.**

The physical development of man is not in his own hands. But material development is one in which man has always remained deeply interested.

With the rational exploitation of resources, with which our planet is exceptionally blessed, great progress has been achieved by man on the material plane. It will be quite interesting to review, very briefly, how man evolved the present civilization after passing through the stages of Savagery, Barbarism, The Bronze age and the early Iron Age. For details reference is invited to "What happened in History" by Gordon Childe 1942.

A Survey of the 'whole long process disclosed in the archaeological and literary records' recognizes 'radical and indeed revolutionary innovations, each followed by increase in population' and 'these revolutions can accordingly be used to mark off phase or stages in the historical process' briefly described as follows:

#### **5. Savagery.**

This begins perhaps 5,00,000 years ago with "Man

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\* P. 157 Sher Ali M.A. 647

emerging as a rare animal and a food-gatherer, that lived like any other beast of prey a parasite on other creatures by catching and collecting what food nature happened to provide. This period covers about 98% of man's sojourn on this planet. This period has been given various names. The archaeologists call it the *palaeolithid* or *old Stone Age*, and geologists name it *Pleistocene*. This economy provided the sole source of livelihood open to human society and "it is still practiced by a few backward and isolated societies in the jungles of Malaya or Central Africa, and in the Arctic regions."<sup>†</sup>

## 6. Barbarism

"Perhaps not more than 10,000 years ago, some societies, first apparently in the Near East, by actively Co-operating with nature began to increase the supplies of food available by cultivating plants and often also by breeding domestic animals." The new *Food-producing* economy is represented in its simplest form in what archaeologist term the *Neolithic* or *New Stone Age*. In the economic sense this does not correspond to a period of time as "Many societies that economically are still barbarian have learned to use iron or bronze tools and weapons."

## 7. Civilization.

This was initiated in alluvial valley of the Nile, the Tigris- Euphrates, and the Indus about 5,000 years ago. The farmers produced a surplus of foodstuffs over and above their domestic requirements and this supported a new urban population of specialized craftsmen, merchants, priests, officials and clerks. Writing was a necessary by product of this urban revolution which ushered in civilization and initiated the historical record.\*

The first 2,000 years of civilization coincide with what archaeologists describe as the *Bronze Age*.

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<sup>†</sup> 1. P.22 Gordon Childe

\* 1. P.23



The *Early Iron Age* begins around 1200 B.C i.e. about 3,200 years ago. Around this time the invention of an alphabetical script in the Near East popularized writing, which had hitherto been a mystery confined to a small class of learned clerks.

In Palaeolithic Age "artificial protection against the cold was provided by tents, presumably of Skins' or even houses "dug in the soft loess soil and roofed by skins and turfs similar to those inhabited by Arctic hunters today. As wood was scarce the hunters burned bones to keep them warm- the bone heaps may take the place of wood-piles and could construct fireplaces provided with sunken flues to supply a draught to this fuel. They made clothes of Skin" and some seem "clad in a trousered suit of furs such as Eskimos wear."

The early invention of writing in the East Mediterranean "provides a horizon dateable by historical records, about 3000 B.C. There, too communities were forced to live on the same site for many successive generations. The clustered huts of reeds or mud would decay with the passage of time, but new structures would be built upon the ruins. Eventually the accumulated debris forms a regular hill or tell. The valleys and coastal plans of Greece, the plateaux of Asia Minor (Turkey) and Iran, the steppes of Syria and Turkestan are studded with thousands of such tells. In Hither Asia and Iran an historical horizon- streets levels and house floors on which have been dropped objects fashionable about 3000 B.C.- can often be recognized high up in the mounds. Working back from this level by dead reckoning, the depth of the underlying deposits gives a rough indication of the age of the oldest village on the site. At Tepe Salk on the Western edge of the Persian desert, near Kashan, the ruins of 17 successive and super imposed clusters of mud huts had formed an accumulation 91 feet thick by about 300 B.C. Allowing 75 years for such a hut to stand the first settlement is put about 4300 B.C Near Mosul 26 layers of building

"successively decaying have produced a hillock 104 feet high.... But in none of these tells is it contended that we have reached the beginning of the Neolithic revolution; the pot-sherds, for instance, from the base of the tells in each case exhibit a perfect mastery of ceramic technique.\*

The theatre of the Neolithic revolution has been delimited thus: "It is bounded on the West by the Sahara and the Mediterranean, on the East by the Thar desert and the Himalayas, on the North by the Eurasiatic mountain spine-Balkans, Caucasus, Elburz, Hindukush and on the South by the Tropic of Cancer." Though relatively arid the whole belt was better watered in prehistoric times than today. The Fertile Crescent's western horn in Egypt and the Eastern horn is formed by the Lower Tigris-Euphrates valley. The valleys and plains of Palestine and the narrow strip of coast land in Syria form a continuation of the Crescent where the rainfall is sufficient to allow even of dry cultivation. Thence east of Lebanon a broad belt of steppe extends to the Iranian mountains beyond the Tigris. Throughout this "Saddle" the ancient Syria and Assyria (the Mosul vilayet)—the winter rains suffice to provide pasture for sheep and even to water precarious crops of corn. But permanent settlement is in effect restricted to oases and the banks of many streams issuing from the Armenian mountains—the Euphrates, Balikh, Khabur, Tigris, Zab.\*

On the Tigris—Euphrates delta, the ancient Sumer (Shinar in the Bible) was new land raised above the waters of the Persian Gulf by the silt carried down by the two rivers. It was still covered with vast swamps, full of towering reeds, interrupted by arid banks of mud and sand, and periodically inundated by floods." The waters teemed with fish, wild fowl and other game and on patches of soil grew date palms. With flood control and

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\* I. P., 45 I.P. 46

\* P. 62. I.P. 63

canalization and the draining of swamps the settlements were built on the artificial ground. The remains of such villages have been found at Erech, Eridu, Lagash, Ur in Sumer. From latter written records, philologists deduce the presence of 3 linguistic groups. Japhetites, semites and the Sumerians, the semites speaking a language akin to Hebrew and Arabic. The invention of writing and the creation of a script is credited to the Sumerians.\*

In the Nile valley the Urban revolution coincided with the union of the whole of Egypt under the absolute rule of a sovereign king who also claimed to be a god. This gave rise to the building of Royal Tombs and Pyramids.\*

The tombs were made ever grander and stronger till the great Pyramid measured 755 feet on a side and rises to a height of 481 ft. "It contains some 2,300,000 blocks each weighing on an average 2 ½ tons." The pyramid stands on a plateau, 100 feet above the river, and the construction of the pyramid is reported to have "demanded the labour of 1,00,000 men for 20 years."\*

"Before 2500 B.C. a third Bronze Age civilization symbolized by populous cities, highly skilled industries, far-flung commerce and a pictographic script had emerged in India. On the flood-plains of the Indus and its five tributaries (the Punjab) peoples of mixed origin and diverse racial types had combined to create artificial islands of culture in a desert jungle." Over a huge area, 'bounded on the West by the mountains of Baluchistan and Wazirishtan, on the North by the Himalayas and on the east by the Thar desert reigned a civilization as uniform as that of Mesopotamia or Egypt." The ruins of Mohenjodaro, in Sind, cover at least a square mile; at Harappa 400 miles further north, the walled area visible

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\* IP. 80 IP. 81

♦ P. 100

\* P. 104



in 1853 had a perimeter of 2½ miles but buildings once extended farther.”\*

By 3000 B.C. economic revolutions has integrated the discoveries of the preceding 1000 years into civilization in 3 tiny patches of the earth's surface in the great alluvial valleys of the Nile, the Tigris-Euphrates and the Indus.\*

Soon after 2500 B.C. the cras of prosperity, that have left a vivid impression in the archacological record in Egypt, Mesopotamia and India, “were succeeded by *Dark Ages* from which few buildings and inscriptions survive. In India civilization itself seems to have been extinguished. In Egypt and Mesopotamia it soon re-emerges liberated from some of the shackles of ancestral barbarism.” About 1800 B.C the Babylonian kingdom comes in to being. About 1450 B.C. the Aryan Chiefs found the centre of a new state, formed out of the western province of the Assyrian Empire, Mittani.\*

“About 1200 B.C *Literary* documents that were not yet preserved in writing give vivid glimpses of the arrival in India of the Aryan Hindus and of their barbaric culture. The hymns of the Rig-Veda, the oldest Hindu sacred book, describe the Aryan tribes scattered about the North-West from the Kabul and the Kurru (Western tributaries of the Indus) to the head-waters of the Ganges and the Jumna.” They lived predominantly by pastoralism, growing some grain but reckoning wealth in cows and horses.” The tribes are frequently at war and led by petty chiefs or rajas, fighting from Chariots and delighting in racing, dicing and strong drink. They worship natural forces personified in their own image and including deities worshipped also by the rules of Mittani.”\*

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\* P: 111

\* P: 115

• P: 134

• P. 149

The Bronze Age in the Near East ended round about 1200 B.C. in a dark age when 'over a large part of the civilized world history itself seems to be interrupted' the written sources dry up, the archaeological documents are poor and hard to date." The "Asiatics taught the Iron Age Greeks their alphabet" somewhere between 1000 and 700 B.C. "In the Near East the Bronze Age Collapse had left, besides the ruins of Egypt an enfeebled Babylonia, the Phoenician cities and Vigorous Assyria, only a debris of partially barbarized communities that in time reorganized themselves into small and feeble imitations of the Bronze Age theocratic states. Of these the Hebrew kingdom in Palestine, ..... displayed significant originality." By 500 B.C the Empire of Darius extended from the Nile and Aegean to the Indus and the Jaxartes. The construction of a 1700 miles long "royal road" from Sardis in Asia Minor through Babylon and Susa to Persepolis in Southern Iran, equipped with inns and relays of horses enabled even the intelligent men of modest means, like the historian Herodotus, to visit distant places. Whole communities were forcibly transported from one part of empire to another." Civilization, in the Iron Age, spread over wider areas and also deeper, because of Iron, alphabet and coined money.<sup>o</sup>

### **500 B.C. 1970 A.C**

The Material progress, during 2500 years, has been a continuous one. But the most remarkable progress has been made during periods of history when the temporal conquests realized peace through the unity of large areas of the inhabited world. With the discovery of America in 1492 A.C the colonization of Australia in 1688 A.C and the invention of Steam Engine and Electricity in the 19<sup>th</sup> Century great revolutions took place in the industrial fields. The twentieth century has found distance greatly reduced and time factor almost

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<sup>o</sup> I.P. 165, 166, 167; 168, 170

eliminated relatively by the inventions of Television, Telephone, Radio signaling and air travel. The atomic age has now set in and there are great chances before man for both inter-planetary travel and mass destruction of the earth depending upon the manner in which Atomic energy is put to use. For these remarkable achievements man owes a dept of gratitude to the Americans and to the Europeans. But the Muslim Arabs have also, made their due contributions." The body of classical theory and Hellenistic technology preserved in a state, of suspended animation at Byzantium and Alexandria in the sterilizing atmosphere of theocratic state" began to revive in the more tolerant atmosphere of Sassanian Iran (in the university of Jundhisapur (530-580) and then under the Khalifs of Bagdad (750-900) when the temporal conquests of Islam, realizing again the unity of a large area of the inhabited world, recreated an era of peace and prosperity."\*

"The blood stream of the old body, enriched with new experiences digested by the Arabs, was being transfused into a new vessel in Europe through the Moorish provinces of Spain and Sicily."

## **8. Spiritual Development of Man.**

Abraham A.S. is recognized as one of the "renowned Prophets of God, who preached Faith in one and only one God, the creator of the Universe. He preached the Gospel around 2300 B.C. i.e. about 4300 years ago. He rose among the Chaldaecans who worshiped stars and had forsaken the gospel of unity. He suffered persecution as a result of his preaching, left his home and people settled in the land of Canaan, and established centers of faith at Canaan and various other places including Mecca. He was succeeded by many prophets including Jacob, Ismail, Isaac, Naoh, Joseph and Moses. All of them denounced polytheism, idolatory and magic. Their scene of activities was in the Middle

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\* AYAP: 688



East.\*

Zoroaster who lived "somewhere in Eastern Iran sometime between 1000 and 500 B.C. purified Iranian religion from polytheism, devil worship, magic and ritualism.\*

The Greek philosophers appealed not to traditional lore, the wisdom of the ancients, sacred writings or divine revelations, but to facts of human experience available to general observation, including the genuine achievements of Babylonian and Egyptian science.

In the 6<sup>th</sup> Century B.C. Lao-tse and Confucius taught a rational morality and founded Taoism and Confucianism. In 500 B.C. Gautam Buddha attained enlightenment and preached salvation by means of moral virtues, notably obedience to parents, respect for all living creatures and truthfulness. Ashoka (273-231 B.C.) became an ardent missionary.

It was implicit in their teachings that "as the one God is maker of all men, mankind becomes potentially one society. It is no longer to his fellow tribesmen or his fellow citizens alone that the God-fearing righteous man owes justice, truth and mercy, but if not to all men, at least to a community of the faithful that should embrace all men irrespective of race or political allegiance."

Christianity began as a small Jewish sect. It provided a great ideology but soon acquired a priesthood and a tincture of dogmas infused into the simple teachings of Christ. These dogmas were borrowed from heterogeneous sources. The "Ritual was enriched by borrowings from the Ceremonial of mystery cults and the vestments of priest-kings."\*

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\* AYAP: 688

• I. 188

• I.P. 190

\* I.P. 239, 240

Islam is the last of the great world religions. It was established by Haz: Muhammad (SAW), born in Mecca in 571 A.C. His Ministry lasted for 23 years and, during this brief period he converted the whole of Arabia to Islam. It is a strictly monotheistic religion stressing the absolute unity of God, as opposed to trinity, stressing the need of Good deeds for attaining salvation, as opposed to salvation attained through mere faith in atonement. It enjoins practical deeds like prayers, Zakat, Fasts and pilgrimage. The religions tolerance, brotherhood amongst believers and complete absence of racialism" constitute a life attitude of great humanity and a contribution to peace between nations. In this respect, the religion founded by Muhammad (SAW) contains a stimulating message for the whole of mankind."\*

Revelation came to mankind, when man had attained the full development of his mental faculties and it came to the most perfect man of each generation. It was confined to a few social rules in the beginning when social sense was not yet fully developed, and therefore, a long chain of prophets came, in various parts of the world, and to each nation, before the perfect code of laws was revealed. The last of the prophets is Haz. Muhammad (SAW) and the perfect code is contained in Quran.

The world's population in 1937 A.D is given as 1962,000,000. Of this the adherents of the various religions are recorded as 1850,000,000. Their composition is recorded as under.

		Percentage
Christianity	683,000,000	37.0
Islam	209,000,000	11.3
Hinduism	230,000,000	12.5
Buddhism	150,000,000	8.1

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\* P. 35 *Djambatan*.

Confucianism)		
Taosim)	350,500,000	18.9
Other religions	227,000,000	12.2
Shintoism	25)	
Jewish	16)	
Heathen	135)	
Rest	51)	

Djambatan- Amsterdam (1957), have recorded following percentages of adherents of various religions in their "A concise History of Islam."

Christianity	35 %	
Islam	15 %	No: 367,000,000
Hinduism	12 %	
Buddhism	11 %	
Confucianism	11 %	
Other Religions.	16 %	

In a period of 20 years (1937-1957) the adherents of Islam have risen from 11.3% to 15% i.e. by + 37%. The adherents of Christianity show a fall of 2%, those of Hinduism a fall of 0.5%, those of Buddhism a fall of 5%. There is, however, an increase of 3.8% amongst the head 'Other religions' chiefly Heathens.

The population of Muslims of the world shows a 75.6% increase in a period of 20 years (1937-57) from 209.2 Millions to 367.0 Million. If the same rate of increase is assumed for the 10 years period (1957-1967) the population of Muslims in 1967 would be estimated as 505 Millions. This estimate is based on figures given by Christian sources. The Muslim sources give the figure as 567,000,000 in 1964. A break-up of this is given below:-

## 9. MUSLIMS IN THE WORLD

Name	Population in Lakhs. (1,00,000)
1. Pakistan	850



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2. Indonesia	850
3. China	650
4. India	570
5. Russia	350
6. Egypt	260
7. Turkey	250
8. Nageria	230
9. Iran	200
10. Afghanistan	130
11. Marakesh	130
12. Aljazayir (Algeria)	100
13. Saudi Arabia (Hejaz)	100
14. Sudan	90
15. Abyssinai (Ethiopia)	70
16. Iraq	60
17. Yeman	60
18. Malaya and Singapur	40
19. Mali Republic	40
20. Syria	40
21. Tunisia	38
22. Kashmir	30
23. Chad	30
24. Tanganikya	25
25. Malta	25
26. Niger	25
27. Senegal	25
28. Filipines	25
29. Somalia	23
30. Ghana	20
31. Yugoslavia	20
32. Guina (French)	20
33. Cameroons (Br. Fr)	16
34. Central America & South Indies	15
35. Atlantic OC, Indian Oc. Isls	15
36. Jordan	15
37. Libya	13.50
38. Aden	10
39. Kenya (Br)	10
40. Albania	10
41. Malagasi (Republic)	10

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42. Bulgaria	10
43. Mauritania	10
44. Burma	10
45. Central African Republic	10
46. Musqat, Aman, Qater & Bahrain	10
47. Ceylon	8
48. Belgian Congo.	8
49. Lebanon	7.50
50. Dahomi	7.50
51. Neyasaland (Br)	7.00
52. Sarawak	5.00
53. Ivory Coast	5.00
54. USA and Canada	5.00
55. North Borneau.	4.00
56. Mozambique	4.00
57. Spanish Guana, Afri, & Sahara	3.50
58. Zanzibar	3.50
59. Sierra Leone	3.00
60. Portugese Ghana	3.00
61. Kuwait	3.00
62. Siam	3.00
63. Noath Cambodia, North and South Vietnam	2.75
64. Cyprus	2.70
65. South Africa	2.50
66. Gambia	2.50
67. South America	2.50
68. Ruanda	2.00
69. Israel	2.00
70. Liberia	2.00
71. Korea	1.00
72. Guiny	1.00
73. Congo (French)	1.00
74. Australia	1.00
75. Broni	1.00
76. Greece	1.00
77. Mauritius	0.81
78. South Rhodesia (Br)	0.60
79. Rumania	0.60
80. Hong-Kong	0.50

81. North Rhodesia (Br)	0.50
82. Hiati	0.40
83. Togoland (Br. Fr)	1.00
84. Somalia (Fr)	1.00
85. Tibet	1.00
86. Timur Island (Pacific)	1.00
87. Portugese Island	0.50
88. South Western Africa	0.25
89. Angola	0.25
90. Fiji	0.25
91. Formosa	0.25
92. Lambotoland	0.15
93. Buchoanaland	0.10
94. Japan	0.10
95. Poland	0.05
96. Gibralter	0.04
97. Nepal	0.04
98. Swaz land	0.03
99. Buttan and Sikim	0.01
100. Finland	0.01

M. Other places 2.00

1-13	46,99,70,000
14-37	7,65,80,000
38-70	1,88,95,000
71-100	15,46,000
M.	2,00,000
Total :-	56,71,91,000

(56.72 Crores or 567.2 Million)

The Modern Encyclopedia and World Atlas edited by Sir John Hammerton, London has in a Characteristic Christian manner, given a break-up of the world population of 1937 A.C on basis of Colour, as under:-

White

822 Millions



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Yellow	500 Millions
Brown	450 Millions
Blacks	150 Millions
Am. Indians	40 Millions
Total :-	1962 Millions.

The break-up, continent wise for 1937 A.C is as under:-

Name of Continent	Population in Millions	Area in Mill. sq. Miles
Asia	1,000	17.00
Europe	475	3.75
America	245	15.00
Australia	6.8	2.97
Africa	150	11.50
Rest	95	

The adherents of Christianity are found mostly in Europe and America. The Buddhists, Taoists and followers of Confucius are found in Chine, Japan, Ceylon and the Far East. The Hindus are concentrated in Bharat (India). The Muslims mostly occupy the belt from Turkey to Indonesia through the Middle East. Islam is spreading rapidly but peacefully in Africa and Muslims are found in all parts of the world including the white Europe, the Americas and the Communist China and U.S.S.R.

P: 772

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## **CHAPTER II**

# **Who are Kashmiris?**

### **1. Situation of Kashmir**

KASHMIR is situated in the lap of the mighty Himalayas and lies between 32 and 37 parallels of latitude and 73 and 80 lines of longitude. It is bounded on the North by Russian Turkistan (Uzbekistan), in the N.E. by Chinese Turkistan (Sinkiang), in the East by Tibet, in the South and West by Western Pakistan and in the North-West by Afghanistan.

It is a mountainous country situated at the headwaters of the rivers Indus, Jhelum and Chinab. The Geologists believe that it emerged out of the Tethys sea a 100,000,000 years ago.

The official name is The Jammu and Kashmir State, which comprised of

The Jammu Province (Including Punch),

The Kashmir Province,

The Ladakh District,

Baltistan,

Gilgit and

The Shin states of Yaghistan of which the most important are Chilas, Darel and Tangir.

The land mass measures about 92,780 square

miles.

Because of extensive mountains ranges the state has distinct geographical divisions. The cultural and language lines dividing the various regions follow, more or less, the geographical divisions.

The Jammu province has a sizeable Muslim population but the bulk of the population residing between the Rive Ravi and Jammu outer hills are Hindus. They all speak Dogri which is akin to Punjabi. The bulk of the populace in the Chinab Valley is Muslims and the language spoken is Pahari, which also is akin to Punjabi. Between the right bank of Chinab and the pirpanjal mountain range the population is mostly Muslim and the language and dress, are greatly influenced by Kashmiri.

The Kashmir province is 97% Muslim with a sprinkling of Kashmiri Pandits and Sikhs. Excepting the Sikhs, a few Pakhtoons and a few recent settlers from the Jammu Province or Punjab everybody speaks Kashmiri. They have their own distinct dress.

The Ladakh district has an equal number of Muslims and Buddhists. The Muslims speak Balti and the Buddhists speak Budhi. They all dress alike in their own distinct style. They look like Mongolians.

The people of Gilgit and the Shin states are all Muslims. The language spoken is Shina. In their dress and habits they are very much like the Pathan tribes.

## **2. Origin of the Name Kashmir.**

The entire state is known to the outside world by the name Kashmir which some writers have written as Cashmir or Cashmere. Within the State, however, the term Kashmir is technically applicable to the Kashmir province, the area drained by the Jhelum river, the valley so famous for its beauty of scenery as well as of



handicrafts.

The inhabitants of the Valley, however do not call their country by name Kashmir, nor do they call themselves Kashmiris. Their name of their country is 'Kasheer'. They call themselves 'Kashir'.

No ancient historical records are available on which one may base precise conclusions about the ancestry of the Kashmiris.

In 578 A.D. ToYeng and SungYen gave the name 'Sheimi' to this country.

Hsuan Tsang spent two years in Kashmir from 631-633 A.D. He gave it the name *Kia-Chi-mi-10*. According to him, "Kashmir included Kabul and the Punjab and the hill region of Gandhara, the country of Gandarae of classical geography."\*

Helaraj wrote a history in 8<sup>th</sup> Century; it is not extant.

Ratnakara wrote one in 9<sup>th</sup> Century. It is also not extant though Mulla Ahmad translated it, during the reign of Sultan Zainul- Abidin (827-878H/ 1420-1470 A.D) and his work Waqay-i-Kashmir is available.

### 3. Alberunis Remarks

Alberuni (d. 1038 A.D), in his monumental work Kitabul Hind writes:

"Kashmir lies on a plateau surrounded by high inaccessible mountains. The South and East of the country belongs to the Hindus, the west to various kings, the Bolar Shah and the Shugnan-Shah, and the more remote parts upto the frontier of Badbakshan to the Wakhanshah. The North and part of the east of the

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\* P: 290 Encyl. Brit

country belong to the Turks of Khotan and Tibet.”

“In former times they (the inhabitants) used to allow one or two foreigners to enter their country, particularly Jews, but at present they do not allow any Hindu whom they do not know personally to enter, much less other people.”

“The river Sindh rises in the mountains Unang in the territory of the Turks ..... the mountains of Bolor and Shamilan, Turkish Tribes who are called Bhattavaryan. Their king has the title Bhattashah. Their towns are Gigit, Aswira and Shiltas and their language is the Turkish. Kashmir suffers much from their inroads.

Kshemendra, work of 11<sup>th</sup> Century, is also not extant.

#### **4. Kalhana's views**

Rajtarangni, the work of Kalhana, was written in 12<sup>th</sup> Century. It commences with the traditional history of very early times down to 1006 A.D. According to Rajtarangni “the valley of Kashmir was formerly a lake and it was drained by the great Rishi or sage, Kasyapa S/O Marichi, son of Brahma, by cutting the gap in the hills at Baramulla. When Kashmir had been drained he brought in the Brahmans to occupy it. The earliest inhabitants were the people called Naga, a word which signifies snake. The other races mentioned as inhabiting the country and the neighbouring hills were Gandhari, Khasa and Daradae. The Khasa people were supposed to have given the name ‘Kasmir’. In the Mahabharata the Kashmira and Dardae were named together among the Kshatriya races of northern India. At an early date the Sanskrit name of the Country became Kasmir.\*

The Kashmir valley is believed to have been lying

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\* Encyl. Brit.

under a vast lake which got drained gradually through the Baramulla Khadanyar gap.

“The Dal, the Wullar and many other lakes are but the shrinking remnants of this great lake.”

There are many legends as to how this valley got drained and the land became fit for human habitation.

A Hindu mythological legend gives this account. A grandson of the god Brahma visited the country and lived an ascetic life for 1000 years before he was fit to deliver the country from a demon who dwelt in the lake. But, even after the lake was drained the demon hid itself in the remnants of the lake and at last, was killed by the goddess Parvati. She lived in the mountain called Haramukh. She hurled a large stone on the demon. This stone now exists in the shape of the hill named Hari Parbat.\*

## **5. Hazrat Suliaman a.s.○**

In his translation of Ratnagar's chronicles Mulla Ahmad writes that, shortly after Nirander succeeded his father king Damodhar, a holy man named Sandeman came to this place, from a Western country, on 'Vaiman' i.e. a vehicle which could get airborne. When his flying Takht (throne) visited all the boundaries of Kashmir it finally alighted on top of Kohi Larkajait i.e. Koh-i-Solaiman. Raja Nirander presented himself, paid his compliments and asked for a boon. The boon was to drain the water out as it caused distress and famine to the populace due to flooding. Sandeman ordered the 'Jinns' to remove the blockade at Khadanyar gorge which had become choked as a result of an earthquake. The valley was thus drained out.\*

Mulla Ahmad (the historian) states that Sandeman

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\* II. P. 14

\* Tarikhi Hassan Ps 41-43



was the name applied to Solaiman. It is Haz. Solaiman (AS) who was pious and holy; he is known to have been flying on an airborne Throne. He had 'Jinns' under his command; the mountain is known after him as '*Takht-e-Solaiman*'. The valley is also known as "*Bagh-e-Solaiman*" and no one has pointed out to any other historical figure known as Sandeman.

Different theories have been advanced to explain the origin of the names 'Kashmir' and 'Kasheer'.

A mythological legend claims that an ascetic named Kashap lived in the valley, and it took its name after him as Kashap-mar i.e. Kashap's residence. In course of time Kashapmar came to be known as Kashmir.

## 6. Vinoba Bhava's theory

During his visit to Kashmir in 1959 A.C vinoba-Bhava has propounded another theory. He says that, in his opinion, Kashmir was originally "*Prakash Miroo*" i.e. the place from which 'Prakash or light spread in all direction. He says that in the Puranas the central point of the world is called 'Miroo' the Devtas i.e. gods are started to be residing in "*Miroo*" and according to him, "some people believe that once upon a time Kashmir must have been the center of the world...." and people must have spread from here to other parts of sub-continent. He believes that, in course of time, "*Prakashmiroo*" got changed into "*Kashmir*".<sup>\*</sup>

In the oldest times of which any account exists the Indian Sub-continent was inhabited by many tribes which belonged to two great races the Kols and the Dravids. In course of ages they seem to have been swept away out of the North West including Kashmir by one race after another coming from the North. The names of some of these races known to us are Turanians or Mongols, Aryans, Persians, Greeks, Sakes or Scythians

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<sup>\*</sup> VI. P.20 Vinoba- Kashmir

and Huns. The races that have come in the recent past are Arabs, Turks, Afghans and Moghuls.

The inhabitants of the valley have, therefore, naturally a mixed origin due to inter-marriages and constant influx of people diverse of races into the valley. The Hindus claim that the bulk of population are descendents of old Hindu settlers. A theory has been advanced that bulk of the population are descendents of the lost ten tribes of Israel. Some believe that many soldiers of Alexander's Greek army settled in Kashmir.

## **7. The term 'KOSHUR'**

It will be interesting to find out what the term 'kosher' means since the inhabitants of the valley do not call themselves, by any name other than 'Kosher'. Their language kashmiri is also known to them as 'kashur'.

According to Encyclopedia Britannica Vol III page 493.

Kosher (or Kasher) means fit or proper and it derived from Esth. VIII 5, the only biblical instance of the adjective and is chiefly used in connection with the dietary laws and implies (1) that the food is not derived from the animals or fish prohibited in lev xi or Deut xiv (2) that the animals or birds have been slaughtered by cutting the windpipe so as to produce instantaneous loss of consciousness (3) that the meat has been salted to remove the blood after the carcass has been critically examined for physical blemishes, that the ischiatic nerve has been removed (porged) from hindquarters ..... 'Kosher' is often used generally of other matters, sometimes as opposed to Pasul "Unfit".

It is remarkable that all the Kashmiris takes meticulous care in removing the ischiatic nerve from the bones of animals and birds slaughtered by them.

The Kashir language- is "By origin the most Southern member of the Dard group of the Dardic

languages." In this group it possesses a literature and an alphabet. It is neither Iranian nor Indo- Aryan. It is peculiar and distinct from that spoken elsewhere.

## 8. Descendents of Israel

Mullah Nadiri, the historian of Kashmir, wrote "*Tarikh-i-Kashmir*" in the reign of Sultan Sikander (796-820H/ 1389-1413 A.D) Mullah Ahmad wrote "*Waqaya-i-Kashmir*" during the reign of Sultan Zainul- Abideen (827-878H/ 1420-1470 A.D). 'In both of these books it is categorically stated that the inhabitants of Kashmir were descendants of Israel.'

Alberuni (d. 1038 A.D) has categorically stated that "In former times they (the inhabitants of Kashmir) used to allow one or two foreigners to enter their country, particularly Jews, but at present they do not allow any Hindu whom they do not know personally to enter, much less other people.'

It clearly indicates that the inhabitants of Kashmir had some special affinity for the Jews even long before Alberuni wrote about Kashmir.

Kashmir being independent and hermetically sealed to all strangers Dr. Edward C. Sachau find it 'very difficult to understand' why Alberuni 'composed some publications for people in Kashmir... as Muslims had not yet conquered the country, nor entered it to any extent...."

To me it appears that Kashmir had aroused special interest in Alberuni's mind for these reasons:-

1. Because of Sultan Mahmood's repeated expeditions India was in great turmoil. The scholars had fled from India and taken refuge in Kashmir. Alberuni



was anxious to contact them.\*

2. The Jews, who had been settling in Kashmir, would be knowing both Arabic and the local language of Hindu scholars. This would make it easy for Alberuni to further his studies.

3. Many Muslim Scholars and divines had peacefully settled in Kashmir from the time Muhammad Ibn Elkasim marched on his way back through the confines of Kashmir (712 A.D) and Alberuni had some acquaintances and was in communication with them.°

It has actually been suggested that, during the reign of Vasukula, 765-705 B.C the lost Tribes of Israel came to Kashmir'.

In his book "Jesus in Heaven on Earth-1952" Kh. Nazir Ahmad has described at length why he believes that the Kashmiris are the descendents of the lost ten tribes of Israel.

Besides quoting Mulla Ahmad he quotes many other historians. In 1820 A.D. Abdul Qadir in "Hashmat-i-Kashmir" stated that "The inhabitants of Kashmir are the children of Israel" and that they had come from the Holy land. He quotes:-

"Tarike Khalil" written by Mulla Mohammad Khalil in 1866 A.D.

"Guldasta-i-Kashmir" written by Pt. Narain Koul in 1884 A.D.

Bernier (1644), Catrou (1708) Forster (1873),  
Buchhanon, Wilson (1841), Vigne (1842)  
Hugel (1845), Ireland (1853), Harvey (1854),

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\* P.22 Alberuni

° P.21 Alberuni

Torrens (1862), Johnston (1867), Bell (1874)  
Bellew (1874), Lambert (1877), Drew (1877)  
Milne (1879), Ansley (1879), Knight (1893),  
Lawrence (1895), Young husband, Oconnor (1920)  
Biscoe, Neol (1930); Rangacharya (1937)

About the name "Kashmir" Kh. Nazir Ahmad claims that it was meant to connect its inhabitants with their common ancestors Cush, son of Ham, thereby trying to establish their descent from Israel. For detailed arguments the reader may go through his book pages 294-337. Following is a brief summary of the facts advanced by him in support of his theory.

1. The tradition that Soloman drained the Valley and the edifice built by him is, to this day, called Takht-i-Solaiman or the Throne of Soloman.
2. The names of places (like Barzalla, Amun) and tribes (like Dar and Salman among Kashmiri Pandits) traceable to the Israelites of old, are explainable only on hypothesis of migration.
3. Customs pertaining to birth, marriage, mourning, burial, food etc. are so similar to that of Jews.
4. The oar used in plying the boats so different from any used in the surrounding country but distinctly Hebrew.
5. The garb, particularly the skullcap of men, and the headgear of Pandit Women, the form of beards and fair colour so much like that of the Jews.
6. The countenances and manners.
7. The Physical and ethnic character so sharply different from all surrounding areas.
8. The Raggedness and squalor characteristic of the

Jews.

9. Noisy and quarrelsome, ready to wrangle. In intellect superior to their neighbours. In perception and clearness of mind and ingenuity they far outwit their rulers. In disposition talkative, cheerful and humorous.

10. Soft, oval faces, large almond shaped eyes fringed with abundant lashes, noses finely of Jewish type classic lips, invariably pearl white teeth, rounded arms, slender figures and forms tall and well proportioned. Fine forehead and a fine shaped head.

## 9. Population statistics

The population of the state, according to the census of 1941 A.D is as under:-

Muslims	=	3,073,540
Hindus	=	807,549
Others	=	140,527
Total:-		4,021,616

In 1951 the population was estimated to be 4,410,000.

According to the census of 1961 the population of the portion of the state under Indian control was 3,583,585; of these 66.3% were Muslims. Province wise distribution is as under:-

Kashmir Province	=	1,883,862
Jammu Province	=	1,611,719
Ladakh District	=	88,004

The figures of population of the portion of the state under Pakistan control are not available.

The total population of the state in 1961 is likely to be 5 Millions.



## **CHAPTER III**

# **Cultural Developments in Kashmir in the Pre-Islamic Era**

### **1. Culture and Civilization.**

Culture is different from civilization. Culture is related to civilization as the soul of man is related to his body. Differences of civilization are, in the ultimate analysis, differences of material advance; but differences of culture spring from differences of spiritual advance. The culture of a people may be said to consist of those ideas and ideals which grow under the influence of religious or ethical teachings. A religious teaching provides the foundations.

Civilization is a purely materialistic conception. Material progress brings about a certain uniformity and an ease in human activities which constitutes civilization. The increase in output resulting from human labour, improvements in the mode of transport of outputs from one place to another, promotion in the schemes of education, industry, scientific research and the like constitute progress in civilization. The schemes of internal security and defence constitute civilization. These factors affect and influence human activities. The differences in the attainment of standards in various fields will constitute differences in civilization and a country or a community may be termed industrially advanced or Agriculturally advanced or advanced in Science and Technology whereas another country may be termed Backward in a particular fields. The



differences in the external pattern of our lives are also conditioned by the degrees of advancement attained by us in the various fields of development. And this is exhibited by our dress, our food, our housing and our mode of travel. These differences, very often, become the cause of peace and war between nations and in the long run, give rise to imperialistic designs and lust for power.

The mankind has had periods of civilization and culture at times in isolation and at times in combination. During the Ist few centuries of its existence Christianity gave not civilization to the world but it gave culture of a very high order. Before Rome became Christian it was the bearer of a great civilization. After it became Christian it had both a civilization and a culture but its civilization was subordinate to its culture. In the 20<sup>th</sup> Century Europe possesses both a civilization and a culture but its culture has become subordinate to its civilization because of dominance of materialistic conception\*.

"Civilization and cultures which arose before the advent of Islam were not universal in their appeal or conception. They were not derived from a universal principle. Religion and civilization were not like branches shooting out of the same root. If they ever seemed to be so they lacked true unity. In the Jewish religion, no doubt, an effort has been made to combine civilization and culture. In the old Testament, to a very large extent, social ideas and ideals have been combined with material conceptions, and both centre around religion. But this attempt of the old Testament can be described as a first attempt only and not a finally successful attempt. The same is true of the Hindu and the Zoroastrain religion. The thousand and one needs of human life seem to require an ideology and a system of thought which is elastic enough to serve as a guide for

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\* P: 30 VII

all occasions and all needs .... The history of the Israelite religion is witness to the fact that the human mind kept on growing for a long time. It traversed stage after stage but did not seem to reach any final end.\*

Similarly, the history of the world is witness to the fact that the human mind has advanced through many periods of social progress, but has still failed to reach the conception of a large human brother-hood. Both lines of evidence seem to point to the fact that the human mind, like the human body, has had to pass through many evolutionary stages.

Civilization and culture were subject to the same law of evolution to which the human body was for long subject. Both human civilization and culture were to attain to an ultimate perfection in the same way in which the human body, after a long process of evolution, had attained to an ultimate perfection of form.”•

The Pre-Islamic era in Kashmir shall for convenience be divided into the following periods:-

The Pre-historic Age	before 2000 B.C.
The Vedic Age	2000 B.C to 1500 B.C.
The Epic Age	1500 B.C to 1000 B.C.
The Old Hindu Age	1000 B.C to 300 B.C.
The Buddhist Age	300 B.C. to 300 A.D.
The Puranic Age	300.A.D to 1200 A.D.

## **2. The Pre-historic Age: (before 2000 B.C)**

We have no ready means of knowing anything about the cultural activities or developments of the Palaeolithic or Neolithic ages. We may safely assume that these developments were akin to those of other areas placed in similar geographical and climate conditions. The Kalibanga excavations near Hanumangarh in Rajsthan

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\* P: 31

• VII P: 32

pertain to the period 3000 B.C to 2000 B.C. i.e. about 5000 to 4000 years old. The ruins of Mohenjo-daro in the neighbouring Sind Province of West Pakistan and Harappa, 400 miles further north, have thrown light on the reigning civilization "as uniform as that of Mesopotamia of Egypt." Before 2500 B.C. a third Bronze Age civilization flourished in the neighbourhood and it is symbolized by populous cities, highly skilled industries, commerce and a pictographic script. These centres of culture might have been only islands in a desert jungle but it is likely that in some manner these centres influenced Kashmir as well. The valley being fertile like the valleys of Nile, Tigris and the parent Indus, we may guess that the Bronze Age civilization had its influence in the valley as well.

### **3. The Vedic Age: (2000 B.C. to 1500 B.C.)**

The most ancient of all worship appears to be Nag (or snake) worship. We can draw this conclusion from the fact that Nag is another word for spring in Kashmir as Kukar-Nag, Veri Nag, Vichharnag. The syllable Nag is even a part of the names of many places viz Nagbal, Nagmarg. The carvings of images of snakes are existent on many springs in places in the Chinab Basin and Jammu Plains where Islam has not so far reached the people. We may also assume that the people worshipped the gods of the oldest of the Vedas the Rig Veda and spoke the old Vedic languages, current in the neighbourhood and followed the old Aryan customs. As they could not write we have no written records about them. They, however, sang hymns to their gods, and these hymns were handed down from father to son, for hundreds of years, by oral repetition. They lived a simple pastoral life growing crops like wheat and barley. In the cold North they prayed to the fire-god Agni. In Punjab they needed rain and sang hymns to the Sky god, Indra. They also prayed to varuna, or the great blue sky that spreads overhead; to Surya, the bright sun; to Vayu, the air that fills all space; to Rudra, the dark Thunder-

cloud, to Ushas, the rosy Dawn of day.

#### **4. The Epic Age:** (1500 B.C. to 1000 B.C.)

Band after band the Aryans kept on coming from their old homes in the north. "Some of them through Afghanistan and others by way of Kashmir." They fought many battles with the old natives of the country Dravids and Kols and perhaps many other races long since forgotten. They seem, after a time, to have fraternized and inter-married with them. At that time caste system was not known to them. Of the battles we are told in the Vedas.\*

As the Aryans spread over North India their activities spread so much that the elders and the chiefs did not have time to learn the old Vedic prayers and hymns and, at the same time, attend to fighting, tilling of lands, business and manifold duties. Those wild savage tribes who did not make friends with them but were conquered became their slaves. Thus the society got divided into 5 classes viz\*

The Brahmans who attended to religious duties,  
The Ksharriyas who formed the Militia,  
The Veisyas who tilled the land,  
The Surdras who formed 90% of the population  
And

The Chandals or outcastes who were slaves, the lowest class of all. They were not even allowed to live inside the village.

"Thus after a long time, were formed the people known as the Hindus, at least 3000 years ago. Great cities and temples were built and many new gods were worshipped." In course of time the people got classified into hundreds of castes and sub-castes depending upon

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\* P: 17 VIII Marsden

\* P: 18, 19



the trades that they followed to an extent that interdining and intermarriages came to be prohibited.\*

This age is called "The Epic Age" because it was about this time that the events, which are related in the long epic Poems of Ramayana and Mahabharata, took place. The two great epics attained their present shape hundreds of years after their actual occurrence. The epic Ramayana relates to the events of Shri Rama S/o Dasartha, ruler of Aydhya now called Oude in North India, Sita his wife, Lakshman his brother, Ravana a wicked king of Ceylon who kidnapped Sita. With the help of Hanuman, now worshipped by many Hindus as the great Monkey god, Shri Rama attacked Ravana, Ravana was killed and Sita rescued. Shri Rama came back to his kingdom along with his wife and brother. The Mahabharata is a long poem in eighteen books, full of tales of the Hindu Rajahs who fought in this war on a plain called Kuruksherta. Pandus were victorious and all the Kurus were killed. Shri Krishna helped the Pandus. Both Shri Rama and Shri Krishna are worshipped as avatars by the Hindus.

Kalhana, who wrote Rajatarungni in 12<sup>th</sup> Century A.C opens the history of Kashmir with an interesting episode relating to Gonanda. I, who on ascending the throne of Kashmir, goes to war with Krishna on the side of his relative, lays a siege to Mathura and is killed. His son Damodara meets the same fate at Gandahara. This chronicler, however gives very little information about social and other conditions of the people of the valley living in that ancient period.\*

It was around 1200 B.C that the alphabetical script had been invented Kalhana wrote Rajatarangi 2400 years afterwards. He was definitely not the first historian. He states that he had examined II works of

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\* P: 20 VIII

\* III, P, 5 Bazaz

former scholars concerning the chronicles of Kings, as well as the doctrine of the sage *Nilia* i.e. *Nilamatpurana*. None of these ancient histories, with the exception of *Nilamatpurana* is now extant. Some of his predecessors are Helaraja (8<sup>th</sup> Century A.C) Ratnakara (9<sup>th</sup> Century A.C) Kshemedra (11<sup>th</sup> Century A.C)

Although the Greeks had learnt the Alphabet some where between 1000 B.C and 700 B.C writing was not known in India even upto 7<sup>th</sup> Century B.C and Indians depended upon memory for the transmission of knowledge.\*

## **5. Hazrat Solaiman A.S.**

In his translation of Ratnagar's chronicles Mulla Ahmad writes that shortly after Nirander succeeded his father King Damodhar and ascended the throne a pious and a holy man, named Sandeman, came to Kashmir from a Western country. He has attained such heights spiritually that his 'Vaiman' would get airborne. The Jinn and birds obeyed his commands and accompanied him. When his Takht visited all the boundaries of Kashmir it finally alighted on top of Kohi-Larkjeet that is Kohi-Sulaiman. All the people collected there and were surprised to see this phenomenon.

Raja Nirander presented himself and paid his compliments to Sandeman. Whosoever asked for a boon and it was granted. Sandmatnagar city used to get flooded with level of water rising upto Bijbihara resulting in distress and famine to the populace. Sandeman was requested to drain this water out Sandeman ordered a group of Jinns to remove stones from Khadanyar gorge which had choked the gorge in an earthquake. The Jinns carried out the task as a result of which the accumulated waters drained out to the normal levels of the Vale.

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\* IX P: 41 Verma

Raja Nirander liked Sandeman's help and sympathy so much that he preferred his company to the throne. Sandeman, thereupon, distributed Kashmir as Jagir amongst three Truck Princes Hanashk, Kanishk, Zushk, who had accompanied Sandeman on the Takht. He won the hearts of many people here and after spending a week in Kashmir went back.

Mulla Ahmad says that it is clear that Sandeman is Haz. Solaiman A.S. for the reason that

- i. Haz: Solaiman A.S. is known to be flying on his Takht
- ii. Haz: Solaiman A.S had Jinn and Pari under his command.
- iii. Kohi-Larkjeet is known as Koh-i-Solaiman
- iv. Sandeman means a 'Pious man'

These 3 princes ruled from 1798 K for 43 years. In 1835 K Raja Abhemenu succeeded them. This corresponds to 1305 B.C. to 1262 B.C.

The visit of Solaiman A.S. to the valley indicates that the monotheistic religion taught by the Hebrew Prophets came to Kashmir more than 3200 years ago. Therefore we may safely assume that side by side with snake worship the people of the valley were well acquainted with the religion of the old Testament although the bulk of the people were influenced by the religion of the Vedas.\*

## 6. The Old Hindu Age: (1000 B.C. to 300 B.C)

Some persons have doubted the authenticity of the story of the Ramayana; They consider it to be a "mere fiction, a creation of Valmiki's imagination" ... This

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\* III.P: 25 Bazaz

theory may be wrong or the poet may have painted the story in exaggerated colours. But the fact remains that the epic reveals many interesting facts. The Aryans were marching southwards, crossing the Nerbudda, fighting with the dark aboriginals. The Mahabharata, besides relating the story of the war between the Kauravas and the Pandavas, deals with a number of Philosophical and moral discourses. A valuable portion is Bhagwat Gita, one of the outstanding books of the world, which has been a source of great mental inspiration and guidance to Hindus.\*

The traces of Cow-killing and human sacrifices are indicated in the Mahabharata. The marriage of Draupad with the five pandava brothers refers to the existence of Polyandry. The Caste-system, unknown to the Vedas, had taken a deep root and the Brahmin's supremacy was undisputed. The old Vedic gods and the simple beliefs of the Aryans had been forgotten. The Vedic language was dead and its place had been taken by Sanskrit, the learned written language of the Brahmins, and the Prakrits, or language spoken by the common people. Several new gods and goddesses came to be worshipped viz Brahma, Vishnu and Shiva. Ganesh and Parvati came to the forefront. The Aryan culture came in contact with a well developed Dravidian civilization of the South. Many new nations had been "formed by the mingling of the Aryans with the Dravidians Kils and other natives."\*...

In the neighbouring China and Iran great cultural movements took birth with the founding of Taoism and Confucianism in the 6<sup>th</sup> Century B.C. and purification of Iranian religion from Polytheism, devil worship magic and ritualism by Zoroaster some time between 1000 and 500 B.C. In the Middle East Polytheism, idolatry and

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\* P: 32, 33 IX. Verma

\* 34 IX, P: 25 VIII, P: 25, VIII



magic was denounced by the Prophets of the Old Testament. These creeds could not have been unknown to the Kashmiris. It has actually been suggested that, during the reign of Vasukula, 765-705 B.C the Lost Tribes of Israel came to Kashmir.\*

In the 6<sup>th</sup> Century B.C Vedic philosophy and religion had degenerated into "Cumbersome meaningless formalities, superstitions and ceremonies", there was a great religious unrest. The Brahmanic supremacy had excluded non-Brahmins from direct communion with God and attainment of salvation by personal efforts. The Brahmanic Hinduism taught that a man could attain salvation by true knowledge i.e. *Gian marg*. This idea was too abstract and neither tangible nor concrete.

## 7. Mahavira and Gautam Budha

In 540 B.C was born Mahavira. At the age of 30 he left his home for meditation and at 42 he founded Jainism. Right faith, right knowledge and right action are the 3 chief principles of Jainism. It prescribed 6 principles of practical morality viz To possess no property, To injure no living being, To tell the truth, Not to steal, To observe Chastity, Not to use clothes. First born at Magadh it took roots in Rajputana, Marwar and Western India. Mahavira died in 468 B.C.

Gautam was born in 567 B.C in North India. His father Suddho-danam, a Kshatriya prince, ruled over a tribe called the Sakyas. The chief city was Kipilavastu, on the little river Rohini, in the Nepal Tarai, about 100 miles north of Banaras. He lost his mother when 7 days old. He was brought up in a nice manner and taught the use of spear, the bow and the sword. At the age of 16 he was married to Yasodhara and for 10 years lived a happy married life. A son Rahula was born to them.

He had always been very thoughtful, gentle of

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\* III P: 25, Bazaz

speech, kind of heart, and full of mercy to all. The sight of a cramped old man, a man very ill groaning with pain, a dead corpse, a hawk eating a dove, a dove eating flies made him full of sorrow.

At the age of about 30 he left his family, his home and the kingly robes, put on the dress of a beggar and went into the woods to meditate and to find out a way by which he might stop or at least lessen the pains and sufferings of the humanity. He learnt Yoga from the Brahmins but this did not satisfy him. For 6 long years he subjected himself to severe austerities but this also failed to satisfy his thirst for true knowledge. Finally at the age of 35 he attained true enlightenment under a Bo tree. He returned to the world from the woods and for 45 years preached Buddhism in the country now called Bihar and the provinces of Oude and Agra. His earliest disciples were his aged father, his wife and his son.

According to Buddha there is sorrow in the world, the sorrow results from a man's desire for pleasures of life, sorrow should be removed to gain eternal peace and this can be done by attaining Nirvana. This has an eight-fold path viz Right 1. Understanding 2. Resolve 3. Speech 4. Action 5. Living 6. Effort 7. Mindfulness and 8. Meditation.

This eight-fold path is a practical code of moral life as against the *Gian marg* philosophy taught by Hinduism. Nirwana or Salvation could be gained by leading the best life. Buddha laid stress on non-injury to living creatures in any manner. He favoured a middle path- neither luxury nor asceticism.

Even in his lifetime Buddhism spread rapidly among the Hindus. He possessed a magnetic personality his arguments were pointed, simple and couched in simple language. All men were born equal, this removed the stigma of social inferiority from the bulk of population imposed by the caste system. The Bhikshuks attracted

the masses by their exemplary behaviour. It admitted new followers. It organized congregations and used common vernaculars, easily understood by the masses.

It is believed that India had trade contacts with Iran and Babylonia in the 7<sup>th</sup> Century B.C. The first contact, of which historical account exists, is that of the conquest of Gandhara, now a part of Western Pakistan, by Cyrus (558-530 B.C). His successor Darius extended his empire from the Nile to the Indus by 500 B.C. The valley of the Indus formed the 12<sup>th</sup> and the most important province of the vast domination of Persian empire. The rock edicts of Darius and the detailed accounts written by Herodotus throw light about that period. The relations with Persians influenced Art, Architecture and alphabet, and spread the idea of imperialism.\*

## 8. Invasion by Alexander

In 327 B.C India was invaded by the Greeks under Alexander, the Great Porus, a Kshatriya king of the Punjab, was defeated on the banks of Jhelum. Alexander, like his predecessors, came down into India by the Khyber pass after taking Turkestan and Afghanistan and defeating the armies of the Persian king also known as Darius. The Greeks were accompanied by historians who wrote accounts of India parts of which have been preserved and these throw light about the Hindus of 2200 years ago. The Hindus of that period wrote no histories.

On the death of Alexander, Chandergupta Maurya ruled over the whole of Northern India, besides his own country *Magadha* (now called Bihar). Its chief city was Pataliputra (now called Patna). A greek officer named Magasthenes lived at his court for several years and wrote an account of his observations parts of which are

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\* IX P. 68, 69

extant. He says that the Hindu men were brave and truthful, the women good and pure, there were no slaves, very few thieves. Each village had a self contained economy. There were 118 Kingdoms in India. The people had fair and also dark complexions.\*

Alexandar's invasion affected India in different ways. In India scholars attached no importance to dates; 327 B.C becomes the starting point of Indian Chronology and we are able to go back to 7<sup>th</sup> Century B.C. by counting back from this date. The Gandhara School of Indian art was influenced by the Greek models, the Buddhists began to use images and a rich trade was established between India and western world.

### **9. The Buddhist Age: (300 B.C to 300 A.D.)**

"The Vedic Brahamanism had degenerated and become an instrument of reaction, cruelty and suppression. The ruling class, headed by a section of short-sighted Brhmmins had become demoralized. A story is recorded that, in the days of king Sunderasena, God became so annoyed with the evil deeds of the citizens of Sandimantnagar the capital, that He warned Kattal, the only good man in it in a dream to leave the city early next morning, when he did so Sandimatnagar was submerged alongwith the king and its inhabitants. The site of the city is now occupied by the Vular lake. Kashmir was then annexed by Ashoka (272 to 232 B.C) and Buddhism came to the country with its doctrines of love, piery, brotherhood, equality and liberty. The religion spread quickly producing changes in social and cultural life, securing freedom to lower castes. Ashoka sent monks to propagate Buddhism in Kashmir, Kandahar and Tibet. He made treaties with 5 Greek kings, among whom were the kings of Egypt, Greece and Syria.

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\* P: 28 VIII Marsden



When Alexander left India thousands of his Greek soldiers remained behind in Turkestan (called Bactria by the Greeks). The Greek kings ruled in Persia. The tribes which lived in Central Asia, called Scythians by the Greeks, came down into India, one after another for about 500 years i.e. from about 100 B.C. to 400 A.D. as the Aryans had done ages before. They settled down in Kashmir, Afghanistan, Punjab, Sind, Gujarat, and the western part of Central India.

## 10. Nagarjuna

One of these great Indo-Scythian tribes is called Kushen which ruled in Northern India for about 180 years i.e. from 45 A.D. to 225 A.D. Kanishka was a famous king. His Capital was at purushapura or Peshawar and he ruled over the Punjab, Kashmir, Sind Turkestan and Afghanistan. He was a zealous Buddhist and held a great Buddhist Council in the year 140 A.D. in Kashmir which was attended by 500 monks and Nagarjuna. This great thinker belonged to Berar but early in his age he came to Kashmir and settled at Harwan (old Sadarhadvana). He is the author of the radical school of the *Mahayanist* Buddhism. He "was the Luther of Buddhism, the apostle of bhakti-marga, who would find means of expression for the deep-seated religious instincts of the masses through the way of devotion to the Divine Teacher, rather than through the dry agnostic philosophy of the *Hinavana Schools*." According to Kalhara "the dialectics of Nagarjuna's critical philosophy destroyed the primitive beliefs of Kashmir as it cut at the roots of the religious cults prescribed in the *Nilamatpurana*." The assembly compiled elaborate decisions including a work called the *Mahavibhsha*, the canons were inscribed on copper plates and deposited in stone boxes. The Buddhist kings built thousands of Viharas, Stupas, Monasteries and cupolas.\*

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\* P: 26 Bazaz P: 7

## 11. The Puranic Age: 300 A.D. to 1200 A.D

After about a 1000 years Buddhism started to decline in India yielding place a new Hinduism. By 300 A.D it had ceased to be the chief religion and in 200 or 300 years more it had quite died out. For several centuries it led a dynamic society against obscurantism and social injustice. But in course of time corruption set in and the Mahayana cult made it almost indistinguishable from Brahminism. The reactionary Brahmins persecuted Buddhist.” One of them king Nara, the 6<sup>th</sup> in the line (of Gonanda dynasty) is said to have burnt down thousands of Viharas..... There ensued strife, civil war and unrest.”\*

The Gupta empire of India, which lasted from 300 A.D to 600 A.D was overthrown by hordes of Mongol tribes called Huns. Their Chief named *Toraman* became king of Malva about 500 A.D. His son *Mihargula* relentlessly slaughtered and presecuted his Buddhist subjects. He was, however defeated by *Baladitya* rajah of Magadh, with the help of other rulers, near Multan around 528 A.D. He took shelter in Kashmir and at the first opportunity seized the kingdom for himself and next invaded Gandhara. Magnificent Viharas and monasteries were plundered and laid in ruins by him. “Evil minded as the tyrant was he yet sought to win religious merit by building Shaiva Shrines and endowing Brahmins with monasteries...”•

In northern and central India the Rajput kingdoms mentioned in Indian history about 600 A.D helped the Brahmins to bring back the old Hindu religion. They were a brave race fond of fighting and seem to have got tired of the mild teaching of Buddha.

Houen Tsang, a Chinese Pilgrim who lived for

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\* P: 8,9 Bazaz

• Rajtarangni i, 293

sometime at the court of Harsha (606 to 648 A.D), has given full accounts of Harsha. He says that all over India he found Brahminism followed side by side with Buddhism but, in most parts of the country, Buddhism was slowly decaying. The king was a Buddhist but he also worshipped Shiva and the Sun-god. Learned men were treated with respect. Harsha's capital was at Kurukshetra Hiouen Tsang visited Kashmir in 631-33 A.C and remarked that "Kashmiris loved learning and were well instructed" but they were "light and frivolous and of a weak and pusillanimous disposition."\* This pilgrim visited the valley during the reign of Durlabhavardhan (617-53 A.D). Mention may be made here of Durlabhaka, also called Pratapaditya who built Tapar (old Pratapapur) with its magnificent edifices and temples, and Jayapida who founded Anderkot (old Jayapur) and Paravarsena I who laid the foundations of the capital city of Srinagar. The most illustrious and famous ruler of the period, however was Lalitaditya (also called Muktapida) who ruled Kashmir for 37 years from 695-732 A.C and raised his country "to a pitch of glory it had never reached before".• He was a shaivite by faith but had regard for Buddhism as well. He built a magnificent temple at Martanda and a grand city at Parihaspura. Besides being a great conqueror he was a great builder of towns, cities and temples. After over a century of misrule from 732 A.C to 855 A.C another great ruler Avantiveman comes on the scene. He ruled magnificently till 884 A.D. He is remembered for the successful dewatering and anti-water-logging operations undertaken under him by Engineer Suyya after whom Sopore is named. He built two temples and founded Avantipur. He also attracted men of learning to his court.

With Avantivarman's death in 884 A.D to the end of Hindu rule in Kashmir the record of the ruler's deeds is

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\* 38 Marsden 12, 20.

• P: 15

full of shameful events hardly ever relieved by any good acts. During the century following 902 A.D the rulership changed hands 18 times. The court morality had sunk to its lowest. The story of "two succeeding centuries is a sordid record of short reigns, murders, suicides, plots, conspiracies, rebellions, oppressions and extortions. In the words of Sir Francis Younghusband it was 'a state of perpetual intrigue and assassinations, of struggles with brothers, cousins, uncles,... of fights of power with ministers, with the nobles when he was on it, of wearying, petty internecine wars; of general discomfort, uncertainty and unrest.'"\* There was no law or order in the country. The rulers were drunkards; ministers and advisers were cruel men without intelligence, clowns occupied responsible positions, cowards were appointed as Army commanders. Queen Dida is remembered for her cruelty, wickedness and bad character.

In 1015 A.D Sultan Mahmud Gaznavi invaded Kashmir but did not annex the country. The Kashmiri troops faced him at Lohara near Rajouri. It is said, that owing to inclement weather, he gave up the idea of annexing Kashmir. This happened during the reign of Sangramraja (1003-1023 A.D). Anandpal, after his defeat at the hands of Mahmud, sought shelter with Sangramraja in Kashmir.\*

Rajadeva (1213-1236 A.D) was greedy, conceited and cruel and plundered and insulted the intellectual Brahmins. Floods, famines and epidemics ravaged the country and decimated the population.\*

When Sahadeva ascended the throne in 1300 A.D Kashmir was ruled by "drunkards, gamblers and profligate women."•

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\* P. 40 Bazaz

† P: 21

\* P: 42

• P: 43



## **CHAPTER IV**

# **The Prophet Muhammad s.a.w.s**

### **1. The Birth**

Hazrat Muhammad s.a.w.s. was born in Mecca, Arabia, on 22<sup>nd</sup> April 571 A.C i.e. 1401 years ago. He was the only son of his parents Abdullah and Amina. His father Abdullah, the youngest son of Abdul Muttalib, passed away at Madina, on his way back from Syria, where he had gone on a business trip shortly after his marriage. He was then hardly 20.

The holy babe was nursed first by Thwaibia, a maid of *Abu-Lahab*, the Prophet's uncle, who gave suck to him for a number of days. Later, according to the custom of the noble families of Mecca, the baby was taken in charge by Halima D/o Abu-Zuaib and W/o Harith of Bani Saad. She nursed and looked after him in her desert home for two years and then brought him back to Amina. The mother felt so happy to see him growing in excellent health and form under Halima's loving care that she extended the time limit of her charge and thus Haz: Muhammad remained in the desert under Halima's care for 5 long years. This early training enabled him to acquire a robust constitution, which could withstand hunger, thirst and hard labour. It built up a spirit of independence and determination. He also acquired the purest Arabic dialect. He was about 6 when he returned

to his mother. Abdul-Muttalib bestowed special care on the holy boy. Amina took him to Madina to spend a little time in the company of his maternal uncles and aunts and to show him the house where his father Abdullah had died and where he had been buried. After a stay of one month at Madina they left for Mecca. On the way Amina was taken ill. She passed away and was buried. The orphan boy was brought to Mecca by the maid Umm-i-Aiman. Two years later his aged grandfather passed away in his eightieth year. On his death-bed he entrusted the guardianship of the holy boy to *Abu-Talib*, who loved his nephew very dearly.

## **2. Trip to Syria**

When the holy boy was 12 his uncle Abu Talib made up his mind to go to Syria on a business trip. He had no mind to take the holy boy along with him on this arduous and long journey through a desert. But the holy boy clung to him and prevailed upon him to take him along. The journey lasted several months. They traveled as far as Busra in the South of Syria. This journey brought him in contact with people of different races and varying religious beliefs. In contrast to the barren hills of Mecca he saw fertile and green meadows of Syria. Passing by Madyan, *Vadi-ul Qura* and the territory of the Thamud he observed their ruins. Although yet in his twelfth year he had a penetrating mind, keen powers of observation and an excellent memory. It is stated by some historians that in this journey a Christian holy man named Buhaira discovered in the holy boy signs of the promised Prophet mentioned in Christian Scriptures. It is also stated that *Abu-Talib* made a great profit in this business trip.

Back to Mecca the holy boy helped his uncle in supplying water to the pilgrims and in other similar jobs. Simultaneously he listened to the discourse of Jews and Christians and others by visiting Ukaz, Majanna and *Zul-Majaz*, and also to the recitations of poets. His mind being pure and sublime it must indeed

have caused much surprise to the holy boy to see how the poets used their talents in bosting about their romances, their ancestries, their wars, hospitalities and licentiousness.

The Valley of Mecca and the surrounding country got involved in a sacrilegious war, arising out of a dispute between two Arab tribes, the Qureshi and the Bani Hawazin, at the annual fair of Okaz. The bloody war lasted for 4 years which enfeebled the country for a long time to come. *Abu-Talib* was the Chief of *Banu-Hashim* in this war and the holy boy attended his uncle; but his part in the actual conflict was limited to gathering up the arrows of the Bani Hawazin as they fell and handing them to his uncle. The holy boy was then about 15.

### 3. Title of Al-Amin

Some part of his youth, like that of David, Abraham, Moses and other prophets of old, was spent as a shepherd tending the sheep and goats of Mecca upon the neighbouring hills and valleys; but whatever the duties or transactions that fell to his lot, he discharged them all with such an honourable sincerity as to win for himself, by common consent the title of Al-Amin, the Trustworthy.

### 4. The League of Fazool (Halaf-al-fazool)

The exemplary character of the holy youth was having its effect upon the thoughtful amongst the Quraish, who became disgusted with the tribal feuds and injustices so common in them. A group of representatives of Banu-Hashim, Zuhra and Tim were invited by Zubair bin Abdul Muttalib at the house of Abdullah bin Jadam, the holy youth being one of the moving spirits of the league. They agreed to help the aggrieved parties in having their wrongs redressed. For many years after this event no more wars or iniquities took place at Mecca. In his later life the Prophet had

loving and sweet recollection of this agreement.

"It is also everywhere historically agreed that the youth of the Prophet Muhammad (SAW) was one of singular purity and modesty. When one considers the profligacy rampant at that time in Mecca and throughout Arabia generally, the merit of the Prophet Muhammad (SAW) must in this respect shine more brightly by sheer contrast. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself..."\* Although not covetous of wealth he had to earn his livelihood by joining the caravans of merchants as an agent of the rich Meccans. He would never break his word. His honesty was unquestioned. Everybody had implicit faith in him. Others may have put him to trouble due to their carelessness but, on his side, he was not even annoyed as was later corroborated by Abdullah bin Abi-Alhamsa who kept the holy man waiting for him on one spot for 3 days. Patience, preservice, forbearance and fortitude had become his second nature.

The prophet was in the prime of his youth when during the reconstruction of Kaaba, the holy house of God in Mecca, a serious dispute arose as to who should have the proud privilege of laying the black stone in position in the wall in the Kaaba. "The much prized honour was hotly contested by various families of the Quraish".† At the height of the dispute it was decided to appoint an Arbitrator and the choice fell on Haz: Muhammad (SAW) the Trustworthy. Spreading his mantle upon the ground, he placed the stone thereon and asked one man from each of the contending families to hold the mantle and thus lift the stone. This done, he took it into his holy hands and guided it to its place in a corner of the wall of the Kaaba. Honour, being thus shared, peace was established.

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\* P: 291 Odhams

† P: 292 Odhams



## 5. Marriage with Khadijah

A wealthy and distinguished lady of the Quraish, Khadijah bint Khwalid bin Asad bin Abdul Uzza bin Qusai, wanted an honest and a capable man to conduct her commercial caravan to Syria. The choice fell on Haz: Muhammad (SAW) then a Youngman of about 24. He set out towards Syria with Maisra, a servant of Khadijah. He had already been on this ground when 12. His commerce was exceedingly profitable. On the return journey he brought Syrian merchandise. Khadijah felt delighted. Maisra also spoke about the nobility, the honesty and the righteousness of the holy man. There was no youth to match him, in the excellence of character or in the greatness of his natural gifts. "And in the twinkling of an eye Khadijah's liking for Muhammad (SAW) had changed into love."

The Lady Khadijah, then a comely widow of 40, was known among the Quraish as *Tahirah* or the pure. She had refused the hand of many a rich man, and nobles amongst the Quraish. Her heart had become captive to the manners and words of the holy man, the most eloquent of the Arabs, 15 years younger to her. The marriage was celebrated in 595 A.C. A new chapter was opened in the life of the holy man, the life of a loving and a devoted husband. "The marriage proved fortunate and happy, the more perhaps by mutual esteem and affection than by the solace of Children; for although two sons and four daughters were born of the union. Haz. Muhammad (SAW) lost all these children in his lifetime with the exception of one daughter Fatima, who was married to Haz. Ali."\*

The Lady Khadijah passed away at the age of 65. For 25 long years i.e. during her entire married span with him, the prophet remained strictly faithful and devoted to his one affectionate companion and wife, inspite of the fact that he was in the prime of life and living in a

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\* P: 292 Odhams

country where polygamy was common.

Haz. Muhammad (SAW) had the most comely looks, he was of medium stature; he had a large forehead, large eyebrows with thick hair meeting in the centre over the bridge of the nose; large eyes, the white of which had a small redness on the sides; long eyelashes a delicate straight nose; teeth with open spaces in between; a beard with a thick hairy growth on the chin; a long neck; a broad chest and wide shoulders; deep orange colour; thick palms and soles. He walked with quick but firm steps with the body bent forward.\*

His countenance showed signs of contemplation and deliberation. His powers of planning his determination and his ability in carrying out his plans were unparalleled. He spoke little and listened much. He joined in peoples counsels and, when requested to speak, spoke nothing but the truth. He never turned away his face from anyone, and never withdrew his holy hands first on a handshake, He smiled. But when angry, he suppressed his anger till the veins between his eyebrows swelled up.

He helped people in times of distress and difficult as also in times of ease and prosperity. The poor, the orphans and the strangers were his special care.

## **6. The Call.**

Deeply religious by nature Haz. Muhammad (SAW) would often retire to a cave at the foot of Mount Hira, a few miles north of Mecca, for prayers and meditation. He exercised fasting and got deeply absorbed in prayers. He was searching for the Reality and Truth. How and why has man appeared on the earth? Who has created the Universe and put the celestial bodies in their orbits? Why was man created and why does he die? Why the struggles and vicissitudes of life?

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\* P: 69 Sarwar.

The gross idolatry of Arabia was abhorrent and repugnant to him. The celestial objects were, themselves, subject to some inexorable will which could not be seen. The Jews had raised their Rabbis to the position of gods and they had sunk in superstition, and unbecoming acts of greed, and diverse vices. The Christians had made a god of Jesus, of Mary and the holy spirit. The religion of Abraham and many other Prophets had been forgotten and belief in one and only one true God had vanished.

Although his whole life was a life of thought and meditation, he did not cut himself away from humanity but continued in their service reserving the month of Ramadan for deep and concentrated meditation. At last he had his questions answered. "What he could not see and hear in open daylight he saw and heard in dream". He had dreams about the great universe. He also dreamt about coming events of life. These dreams came true. The practice of self-investigation and search for the Reality continued, with open encouragement from the staunch-hearted lady Khadijah; He lengthened his fasts and periods of contemplation.\*

Upon one occasion, when the world was thus set aside and Haz. Muhammad (SAW) was asleep in the cave of Mount Hira, henceforth called Jabl-un-Nur (the Mount of Light) someone appeared, woke him up, and asked him to "read". He replied, "I cannot read." A second time he was again asked to "read" and he again replied "I cannot read". When he was asked to "read" third time he replied, "What shall I read?" and the answer came:

"Convey thou in the name of thy Lord who created. Created man from a clot of blood. Convey and thy Lord is most generous. Who taught (man) by the pen. Taught man what he knew not."

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\* P: 74 Sarwar.

\* Q. 96: 1-5

The holy Prophet repeated these verses of the First Revelation. The words were imprinted on his mind. He was now wide awake but on looking around he found no one. He realized that he had an answer to his Search for Reality and this phenomenon was quite different from the dreams. He started homewards reciting the verses. "Suddenly, he heard a voice and raising up his head in the sky he saw the being he had seen before in the shape of a man, in mid-sky calling to him and whichever way he looked he saw the same Vision and heard the same Voice.\* When the Messenger-spirit disappeared he returned home. Trembling with fear he said to Khadijah, "cover me". Khadijah spread a blanket over him. He related to her the details of the event. Returning his glances with a look of great respect and honour towards him she fortified the prophet with these words:-

"...be happy, and firm. By Him in whose hand is Khadijah's life, I do most strongly hope that thou art going to be the Prophet of this people. I swear by Allah that He will never put thee to shame; for thou art one who unites uterine relations, thou art truthful in thy speech, thou takes the burden of others upon thyself, thou honourest thy guest and thou helpest people when they are in trouble on account of their supporting the truth." Feeling thus comforted he fell asleep. When he awoke he was a different man. Fear and trembling now gave place to trust in the One True and Only God, the Merciful, the Mighty, the First and the Last. Putting his whole trust in Allah "he accepted the call to declare the unity of God, to overthrow idolatry and to revive the ancient luster of true religion, consisting in the worship of God, and the service of humanity, faith and good deeds; submission to God and the practice of brotherhood towards humanity."

Hazrat Muhammad (SAW) now 40, thus started on

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\* P: 76 Sarwar



his prophetic career. He had second revelation during his sleep while the lady Khadijah was looking on. "He became agitated, his breathing became heavy, perspiration flowed from his forehead, he got up and she heard him repeating the revelation:

"O thou mantled one: Arise and warn, And thy Lord do thou magnify. And uncleanness do thou shun. And thy garments keep free from stain. And bestow not favours seeking to get more in return. And for the sake of thy Lord do thou endure patiently."

(Q. 74: 1-7)

## **7. 13 Years of Mission at Mecca**

"Arise and warn," was the command. "For the sake of thy Lord do thou endure patiently" signified a hard struggle ahead. Whom shall he call and who will accept the call.

## **8. First Converts**

The first convert was, of course, his own devoted wife, Khadija. She was an eye-witness to the second Revelation. The second convert was Ali S/o Abu Talib, a young cousin of the Prophet, who was living with the Prophet. The third was Zaid S/o Harith, an emancipated slave of the prophet. Thus the prophet's own household gave him their whole-hearted support. They were followed by Abu-Bakr bin Quhafa Al-Tayyimi. He had been a close friend to the prophet. He was a Meccan notable, wealthy and influential and his soundness of judgment commanded great respect amongst his compatriots. Abu-Bakr in turn became instrumental in the conversion of a number of noble minded amongst the Arabs. These included.

5. Othman bin A'ffan
6. Abdul Rahman bin A'uf
7. Talha bin Obaidullah
8. Sa'd bin Abi Waqas

9. Zubair bin Awwam

10. Ubaidah bin Jarrah.

Converts came slowly. The faith was declared by reciting the Kalima—the 1<sup>st</sup> article of Faith viz

**“La Illaha ill-Allah, Muhammad-ur-rasul-ullah”**

meaning “There is no God but the one true God Allah, and Muhammad is the Messenger of Allah.”

On declaration of the Faith the Prophet taught the new convert how he could live a true Muslim life. Prayer was one of the earliest duties imposed on all Muslims. At day-time the Prophet attended to the poor, the orphans, the weak and the needy helping them with money, kind and sympathetic words and in other ways. During the nights he led them in prayers and recited the verses of the Quran that were revealed to him. The faith was kept secret for fear of opposition of the Quraish. Three years passed in this manner and the number of Muslims probably numbered about forty. The matter could no longer remain concealed. At this time the Prophet received these Revelations:

“And warn thy nearest Kinsmen.\*

“So declare openly that with which thou art commanded and turn aside from those who ascribe partners to God.”†

## **9. Invitation to kinsmen.**

In obedience to diving commands the Prophet invited his relatives to his house, gave a feast and then called them to worship one God and to give up idolworship. Banu Quraish were the chief upholders of the gross idolatry of Mecca. They were worshipping 360 idols. The sermon had no effect on them. The gathering

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\* Q. 26: 214

† Q. 15: 94

dispersed some laughing and some others making fun of the Prophet.

The Prophet again collected the people at Mount Safa and preached monotheism but without any effect. The care-takers of the Kaaba now awakened to the economic danger that threatened them. And the chief men of Quraish fanned the flames of hatred, enmity and barbarity against the new faith. Abu-Sufyan, Abu-Jahl and Abu-Lahab led the opposition. Poets were hired to compose abusive poems against the Prophet calling him a liar and an impostor. Undaunted by their opposition in the Prophet continued to preach the Faith denouncing idolatry, and proclaiming the mercy and magnificence, the Power, the wisdom and forgiveness of the Eternal; the one creator, the one upholder of a humanity, of all existence.

When abuses, threats and persecution were unable to keep the Prophet back from his mission inducements were offered to him to which he replied:

"..... By God if they put the sun in my right hand and the moon in my left in order that I may give up my work, I will not do so. I will go on till God helps me or I die in the effort."

They made a demand for miracles. They wanted the Prophet "to revive the dead, cause spring to flow out from the earth, create gardens full of dates and grapes, cause the sky to fall down, or bring God and his messenger-spirits face to face, Create for thyself a house made of gold or that thou ascendest into the Sky; and we will not believe in thy ascension either, unless thou bringest down upon us a book which we can read." One of their pet questions was: "when will the hour be?"\*

These materialists did not believe in a future life and

their questions were meant to wrangle. They could not understand that once the kind of demand made by them was fulfilled and still they did not believe that would be an end of the argument and the unbelievers would be destroyed. God did not wish to destroy them but desired to see them all converted the faith by reason of its sound logic. The reply of the prophet was:

"All miracles are in God's Command."

"God alone knows the appointed time."

"The Quran itself is a miracle."

And, in the words of Quran,

"Say: Glory be to my Lord: am I aught but a human being, a messenger?"\*

The sublime teachings of Islam continued to attract converts to faith. A negro slave named Bilal was tortured by his master who laid him down on burning sand with a heavy stone on his chest. In spite of this torture he would not renounce his faith. A woman was beaten to death. The more they were tortured the stronger grew their faith in God. Hamza, a powerful brave young uncle and foster-brother of the prophet declared his faith in Islam when he saw Abu-Jahl abusing and uttering unmentionable words against the holy prophet to which the prophet did not utter a single word in reply.

## **10. Exodus to Abyssinia**

When the persecution of the Muslims exceeded the limits which they could bear the prophet advised them to leave Mecca and "Go to Abyssinia the country of the Negus, he is a just king; and live there till God opens out for you a way therefrom." At first 11 men and 4 women left. Later the number exceeded 80 men besides women and children. The emigrants included some eminent and famous people like

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\* Q 17: 93



- 1,2 Othman (the third khalif) and his wife Ruqqaya (the Prophet's daughter),
3. Abu Hudhaifa bin Utba,
4. Abdul Rahman bin Auf,
5. Zubair bin Awwam,
6. Jafar bin Abu-Talib.

The emigration took place in batches and as quietly as it could be managed.

The pagan Meccans would not left the helpless and unarmed Muslims live in peace even in a foreign country. They had a commercial treaty with the Negus and sent two ambassadors. Amr bin As and Abdullah bin Rabia with costly presents asking the king to return the emigrants to them so as to teach them a good lesson." The Negus summoned the emigrants and asked them:\*

"What is the religion of yours by means of which you have caused a split amongst your people whilst you have not joined my faith nor any other faith?

### **11. Jaffar r.a. explains Islam to Negus**

On behalf of the emigrants Jalfar, younger brother of Haz: Ali k.w. (4<sup>th</sup> Khlifa) replied:

"O king, we were an ignorant people; we used to worship idols and eat dead bodies, and we committed indecencies and cut out own uterine relations. We trespassed on our neighbours and the strong amongst us devoured the weak.

We were in this condition when God sent us a messenger of our own who we knew to be noble by descent, truthful, honest and chaste. He called us to God that we might declare His unity, serve Him and leave all those dcities made of stones. He commanded us to speak the truth to pay back our trust, to unite our

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\* P: 107 Sarwar

relatives, to treat our neighbours with kindness and to restrain from things forbidden and from bloodshed. He forbade us all indecencies, lies and the misappropriation of the property of the orphans and the libeling of Virtuous women.\*

He commanded us to serve God and to join no one in this service, and he commanded us to pray, give alms and to fast. So we believed in him and followed him in what he brought us from God; we served God alone, we made lawful what he declared to be lawful and unlawful what he declared unlawful for us. But our people became our enemies and tortured us and put difficulties in the way of our faith so that we might revert to the worship of idols and that we should permit all the evils that we used to permit. At last, when we were oppressed and tortured beyond our power of endurance, we left our country and chose thee above others and sought shelter in the neighbourhood and we hope that thou will be just to us."

The Negus then asked Jafar to recite some versed from the Holy Quran. Jafar complied. The Negus was moved and remarked:

"These words are from the same source as the words of our Lord Jesus. Yes, these words and what was given to Moses are from the same niche; get ye (Meccans) gone; by God, I will never surrender them to you two."\*

The two Meccans then told the Negus that the Muslims "..... make serious charges against Jesus."

The Negus asked the Muslims what they said about Jesus. Jafar replied that the Prophet had taught them to say:

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\* P: 107 Sarwar

\* P: 108

“He is the servant of God and His messenger and His spirit and His word which He sent to the Virgin Mary.”

The Negus was fully satisfied. Some say he became a Muslim. The emigrants found peace and prosperity in Abyssinia and lived there happily for many years.

## **12. OMAR and his conversion**

It was the 6<sup>th</sup> year of the Prophet's mission, Omar Ibn Al-Khatib (illustrious 2<sup>nd</sup> Khalif) was still an unbeliever. He was about 35 years old, a vigorous man, strong in body and mind, intelligent, quick of action and very proud. He also loved his relations and his people most dearly.\*

The emigration of his people to a foreign land and the resultant split was, in his opinion, due to the holy Prophet's mission and the issue, he thought, could be settled by putting an end to the Prophet's life. With a sword in hand he set out to achieve this objective.

God ordained otherwise. On the way one Nu'aim bin Abdullah asked Omar first to look into his own family and put them right. His sister Fatima and her husband Sa'id bin Zaid had both become Muslim. He made straight for their house where he heard them reading the Quran. Out of fear they hid the reader. But he gave them a severe beating. The husband and wife, then both moved with anger, admitted,

“Yes, we have believed, do what thou Can'st.” Seeing blood gushing out of the head of his sister and their determination to stick to their Faith he gently asked his sister to allow him to see what they were reciting. On reading the verses his attitude changed his mind softened, his soul was satisfied and the inherent goodness in him triumphed over his passion. He went

straight to the Prophet's place. As he entered the door, the prophet got up and addressed him, "O Omar, will thou not give up thy resistance," to which Omar replied:

"O Prophet of God, I have come to declare my faith."

Amid shouts of Allah-O-Akbar i.e. God is Great Haz: Omar declared this faith in the words of the Kalima:

*"La-Ilaha-illAllah, Muhammad Ur-Rasul-Allah."*

The verses of Quran which Omar read and which moved him are these:

Whatever is in the heavens and the earth declares the glory of God,

For He is all-Mighty, all-Wise,

To Him belongs the kingdom of the heavens and the earth,

He causes life and He causes death,

For He is capable of doing all He pleases.

He is the First and the Last, the Apparent and Hidden,

For He knows all things.

It is He who has made the heavens and the earth in 6 periods and then remains firm in power.

He knows what goes down into the earth and what comes out therefrom.

And what comes down from above and what rises thereto.

And He is with you wherever you be,



For God sees what you do.

To Him belongs, the kingdom of the heavens and the earth.

And towards God is the return of all affairs.

He merges the night into the day and He merges the day into the night.

And He knows what is inside the breasts.

Believe ye in God and His messengers.....”

Q. 57:1 to 7

Omar's conversion gave strength to Muslims and they started practicing their religion openly. The return of the 2 ambassadors unsuccessfully from Abyssinia added to the dismay and humiliation of the pagans. They now held a council and decided to boycott and ex-communicate the Prophet, the Muslims and all the tribe of Banu Hashim and Bani-Muttalib. The agreement was signed by all the tribes and hung in the Kaaba. A sentence in it read.

“Don't have any marriages with any of them; don't buy from them or sell them anything.”

### **13. The three year Siege**

For 3 years they were besieged and shut up in a pass. Hungry and famished they bore this abuse and persecution with great forbearance and fortitude. The Prophet was confident that the truth will prevail in the end. But the want of food was reducing them to skeletons and the cries of hungry children could be heard all over. The proud Quraish leaders were jubilant but a few chivalrous and kind-hearted souls could not see the innocent people starved to death. They first smuggled the food to them. Later they tore the agreement to pieces. The boycott and ex-communication had thus

failed.

Only a few months had passed when Abu Talib passed away at the age of 80. Shortly afterwards the Lady Khadijah also passed away at the age of 65. The loss was very great to the Prophet.

The persecution went on unabated. A wicked man threw rubbish over the Prophet's head when he passed by a lane. Not a word passed his lips against the enemies. Fatima washed the mud from the holy body but as she cried the Prophet said, "My daughter do not cry, God will protect thy father."

The Prophet was engaged in prayers at the Kaaba when Uqba put his cloth round his neck and tried to strangle the Prophet to death. Abu Bakr intervened but was given a severe beating. On another similar occasion the dirty entrails of an animal was thrown on his holy body; he was so deeply absorbed in prayers that he did not notice it. The wicked pagans had a laugh. The Prophet's daughter removed the refuse from the holy back. The persecution could not cow down the Muslims. Every new injury gave and added incentive for further work.

#### **14. TA'IF pelts stones**

Accompanied by Zaid he went on foot to Tai'f, 60 miles away from Mecca, and invited the people to serve one God. The haughty and wicked people mocked him and pelted him with brickbats and stones. He retraced his steps but the crowd pursued and pelted him with stones for 3 miles till his shoes were full of blood. He was bleeding and his heart was full of grief. He then prayed to God in these words:

"O God! I bring to thee the plaint of the weakness of my power, the poverty of my means, and the contempt of the people against me,

O most Merciful of the Merciful!

Thou art the Maintainer of the weak and Thou art my Maintainer. In whose hands has Thou put me?

He, who is a stranger and sour-faced or he who is my enemy?

But if thou art not angry with me, I care not for him because Thy comfort is vast enough for me. O Lord! I seek refuge in the Light of Thy Face which illumines all darkness and which sets right all the affairs of this world and of the next from Thine own wrath and from Thine own displeasure. I seek nothing but Thy pleasure, and I have no power to do any good or to prevent any evil except with Thy help."

The Prophet made no complaint of how others treated him. He prayed to God for help. He was confident of success. He received a revelation: "Therefore persevere thou a noble persevering,

They see it far, But we see it near."\*

The Prophet's feet bleeding he took shelter in an orchard of one Utba in the outskirt of Tai'f. Addas, a Christian slave of Utba, presented him a plateful of grapes. The Prophet ate these saying "in the name of Allah." Addas was moved and believed in the Prophet.

## 15. Miraj

Back at Mecca he continued to preach but with very limited success. It was now the 10<sup>th</sup> year of the Mission and the Prophet was 50. An important event took place. In the language of the Holy Quran it is called Miraj meaning Ascension. It is described in the Al-Quran in Chapters 17 and 53. Verse 1 of Chapter 17 reads

"Glory be to Him who carried His servant by night from the sacred Mosque to the Distant Mosque, the environs of which we have blessed, that we might show him some of Our Signs...."

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\* Q. 70: 5-7

The Prophet reaches the highest pinnacle of spiritual education, he is raised to the Zenith of spiritual power, his soul attains an eminence and strength free from all doubt and weakness, he is shown and explained to him are the secrets of the universe. He is shown how the Prophets were given the Book, how habitations were destroyed, how sins and virtues react on man, the secrets underlying belief and disbelief the generosity of God.

The whole affair is highly spiritual; markedly metaphorical and highly allegorical. The other Prophets had also visions. Moses had received the 10 famous commandments. The Prophet also received the commandments described in Q.17, 23-39. He is also, given orders for 5 daily prayers And he is given an indication of his migration from Meca to Medina and a successful return back to Mecca in the following verses:

"Most surely He who made the teaching of the Quran binding on thee will bring thee back to thy place of return. (Q. 28:80)

"And say, O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power."\*

Abu Bakr was the first to confirm his belief in the Miraj and henceforth came to be known as Al-Sidique, the Truthful, The Persistence of the Prophet in preaching Islam had its effects. Islam was now spreading in places outside Mecca. A group of Christian converts led by a learned man and a leader of Yemen named Tufail was converting people in Yemen. But the teachings of Islam were taking deep roots in Yatrib. This was due primarily to pilgrims and traders. In 621 A.C a group of them gave their pledge at Aqaba. In the

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\* Q 17:81



following year the second pledge was taken by some 73 men and 2 women. The pledge was taken in these terms:

“We will not worship any but the one God; We will not steal, neither will we commit adultery, nor kill our children, nor bring false accusation against others, nor will we disobey the Prophet in any thing that is right.”

The atmosphere at Yathrib was hospitable. When the pledge was being taken they were reminded by Abba bin Ubadah that the pledge might lead to a war against the Quraish. They all took out their hands and took the pledge in these words:-

“We pledge that we will bear and obey in times of our distress and in times of our plenty and in what befalls of happiness and of anguish and that we will speak the truth wherever we be, no fearing the censure of the censures in the path of God.”

The Prophet appointed 12 disciples to teach them Islam. The Muslims at Mecca now began in small parties to emigrate from this city of persecution to Yathrib and soon the Prophet was left with but two companions Abu Bakr and Ali. Enroute the emigrants suffered great hardships. Some of them were even caught and put in wells and prisons; some had their dear ones separated from them and most of them left all their belongings at Mecca.

## **16. Hijrat**

The Quraish became restive. Their hatred and enmity was consuming them from within. They could not understand the Prophet's next move. Growing impatient they decided to make an end of his life. They laid siege to his house in an armed band, ready to fall upon him in a body as he came forth. But the Prophet left Ali in his bed and managed, all by himself, to escape the vigilance of the guard in circumstances, described in detail by certain historians, but actually planned by the

Prophet with Allah's grace. He was accompanied by Abu Bakr. They took a bagful of dried and pounded oats and under cover of night, made for the cave of Thaur, 3 miles away from Mecca. The Prophet rested and Abu Bakr kept watch. He had filled all the crevices in the cave with rags torn out of his clothing, excepting one. A snake or a scorpion stung him. Tears came out of his eyes; he would not awake the Prophet. But the Prophet was awakened by the tears falling upon the holy face; he healed Abu Bakr by applying his saliva to the sting. The *Quraish* made an extensive but fruitless search for two days. They reached the cave. Abu Bakr was afraid of being found out but the Prophet consoled him saying "Grieve not, surely God is with us."

Q: 9:40

On the 3<sup>rd</sup> night they quit the cave of refuge and set out for Yathrib on September 17, 622 A.D. This was the Hegira (Flight) and from this date begins the Muslim Calendar. It took them 6 days to reach Quba. They stayed here for 4 days and laid the foundations of the first mosque. On the last day they were met by Ali, who after discharging all the trusts of the Prophet at Mecca, traveled all the way on foot from Mecca to Quba. On Friday the Prophet reached Yathrib.

## **17. Ten years at Madina**

Amidst a tumultuous joy the Prophet entered Yathrib after leading the congregational prayers of the first Friday. He was accorded a grand reception amidst songs of joy sung from housetops by the young ladies of the city henceforth called *Madinatu Nabi* i.e. the city of the Prophet. The different chiefs begged him to stop at their places but he allowed the She-Camel to stop where it liked under God's guidance. The camel stopped and knelt at a piece of land belonging of two young men name Sahal and Suhail. The Prophet put up in the house of Abu Ayub Ansari temporarily. Meanwhile, with their characteristic energy and resolution, the construction of the mosque, 'The Masjid-i-Nabvi', was

commenced on the plot of land purchased from Sahal and Suhail. The Prophet helped with his holy hands in building the mosque. It was in the form of a large courtyard, surrounded by mud walls, a portion covered with palm leaves and wood but the rest left uncovered. A portion was reserved for strangers and the homeless. On one side of the mosque the Prophet's quarters were built.

When the simple set of buildings was completed the Prophet moved into them. The mosque took the name 'Masjid-i-Nabvi' i.e. the Prophet's mosque and Yathrib came to be known as Madina an abbreviation of '*Madinatu Nabi*'.

About 150 Muslims had emigrated from Mecca. They came to be known as Muhajrin i.e. Emigrants. Their hosts—the Muslims of Madina—came to be known as Ansars i.e. Helpers. With the exception of Abu Bakr and Othman no emigrants had any means of their own.

The problems of persecution, insults, boycotts and tyranny of the Meccan life were now over. But problems of a different nature faced the young and small community of Muslims in the city of Islam—Madina. The Quraish were not satisfied even after the departure of the Muslims from Mecca. They were determined to endeavour to exterminate the Muslims. The Prophet had no outward means like money, army, armour, lands, horses, camels and the like. He had to evolve order out of chaos, strength out of weakness and life out of death. A burden hung heavily on his holy back. What would he do? It was hard on him to see the Muslims in trouble. He was most solicitous for their welfare. It was God's grace that the Prophet was gentle towards them, kind-hearted, loving, merciful and overlooking their faults. He would seek forgiveness for them. He always consulted them in affairs which he had to give command and when once a decision was taken he would see it through relying only on God. Himself he lived an exemplary life of

abstinence, preaching Quran and teaching the tenets of Islam, doing charity to the feeble and poor and the wayfarers, attending to the feeble and invalids and serving and helping all people, Muslims as well as Non-Muslims. He planned, founded and permanently established a new Theocratic state. He planned the defence of the Muslim community and the city of Islam against vituperative tongues, intrigues and arrows and swords of their persecutors, the idolators of Mecca and their probable allies. The prophet was receiving revolutions and knew what was being planned at Mecca and what was soon going to happen at Madina.\*

The Prophet first established a brotherhood between the Muhajrin and the Ansars obliterating distinctions of tribes and classes. He paired them into brothers in Islam; every Ansar taking a Muhajir into his household stocks and shared them with the Muhajirin. The Muhajrin, on their part engaged themselves in trades and occupations and soon prospered and contributed to the development of the City.

For the unemployed and unattached persons, the Prophet kept a portion of the courtyard of the mosque reserved. This came to be known as the 'Sufa' or a platform and this community came to be called 'Ashabe Sufa' or the people of the Sufa. They lived on charity. The Prophet took special care of them and they, in turn, devoted themselves to learning Islam. In course of time this developed into the First Islamic Residential University and the 'Ashab-e-Sufa' turned out men of eminence and distinction in the fields of Theology, Jurisprudence, Political science, Public Administration and Defence. They were renowned as men of highest calibre and piety. The constant company of the Prophet ennobled them and transformed them.

With the Jews of Madina a pact was drawn up and

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\* Q 94: 2-3, 9. 128. 3:158



acted upon. It was agreed upon that they will be free to follow and practice their respective religions, they will all join and help one another against any attack on Madina, they will help each other in war and good advice, goodness and mutual friendship without incurring sin, and in case of dispute arising out of the treaty, it shall be referred to God and to Muhammad (SAW) the Messenger of God.\*

The Idolators in Mecca were not ashamed of the tortures they had perpetrated on the innocent Muslims. They had separated husband from wife, children from mothers, kept the wealth of Muslims, planned the death of the Prophet and fixed a prize of 100 camels for his capture. They did not resitute the confiscated property. They paid no indemnity for the wrongs they had done. They did not ask for any pardons. On the other hand they wrote to Abdullah bin Ubbay a leader of the jews and other Non Muslims of Madina as follows:

“You have allowed this person to stay at your place. It is now incumbent on you to fight him and banish him from your place. Otherwise we have sworn to attack you suddenly, all together. We will kill your youngmen and take possession of your women.”

This was an open declaration of war. The Prophet was a great genius and an excellent general. In his vision he had seen everything. He wanted to live in peace, but if war was thrust upon him he was equally ready to fight in self-defence. He organized and sent out the espeditions of reconnaissane. The first expedition consisted of 30 men under Humza. The second of 60 under Ubaida, The third of 18 to 20 men under S'ad bin Abi-Waqas. No skirmishes took place and the first year of Hijra ended peacefully. In the second year of Hijra a few reconnaissane expeditions were sent. These

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\* 178 Sarwar

resulted in making alliances with Banu Damrah, Banu Hamza, Banu Judlij and the people of Buwat.

Now Kurz bin Jabir of the Meccans came with a party of the Quraish, all the way from Mecca, to Madina, a distance of nearly 250 miles, and carried away a large number of camels and sheep of the Medinites. They were pursued but Kurz escaped. This loot now clinched the issue.

The Prophet dispatched an expedition under Abdullah bin Jahsh with instructions to proceed to Nakhla between Mecca and Tai'f, observe the Quraish and dispatch news to the Prophet. Two of the party Sa'd bin Waqqas and Utba bin Ghazwan were captured by the Quraish. At Nakhla the Muslims encountered a Caravan of the Quraish under Omar bin Hadrami, Omar was killed and two of his party captured and brought to Madina. The Prophet had not given permission to fight. But he prayed to God for guidance and he received a revelation in these words:

“..... Say, Fighting therein is a serious matter, but hindering men from God's way and disbelieving in Him; And (hindering them) from the holy mosque, and turning out its people therefrom are more serious with God; And persecution (in faith) is more serious than war. And they will not cease fighting with you till they turn you back from your faith if they can....”\*

Meanwhile, a large merchant caravan of the Meccans went to Syria under Abu Sufyan. The Prophet anticipated that the Meccans, after making profits and gathering resources would attack the Muslims and the Jews may also rebel. The Prophet sent Talha bin Ubaidullah and Said bin Zaid to inform about the return of the Caravan from Syria. Abu Sufyan came to know of this and sensing danger sent a man seeking help from

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\* Q 2: 217

the Quraish. The Quraish, with a force of a thousand soldiers, advanced upon Madina. They had 700 camels, 300 horses and were fully provided with shields, armour, swords, arrows and other implements of war. They had food and other provisions. All the leaders who had conspired against the Prophet were present with a few exceptions. They reached Badr, some 30 miles towards Madina but 220 miles from Mecca. At Badr this army received the news that the Caravan under Abu Sufyan had proceeded safely to Mecca. The Muslims, a mere 313 with 70 camels and 2 horses, left Madina to engage the enemy. Viewing the disparity of the opposing forces and seeing the relatively unarmed Muslims outnumbered the Prophet was filled with deep anxiety. He engaged himself in earnest prayer, asking for the forgiveness of the sins of Muslims and for the fulfillment of His promise. His concluding words were:

“O God! these Quraish have come with their friends to belie Thy messenger;

O God! we need Thy help which Thou has promised.

O God! should this small band of ours perish there would be none left to worship Thee.”♦

He repeated this so often and so earnestly. Weeping with face on the dust he said:

“Neither our numbers nor our strength is of any avail. Thy help alone can save us.”\*

A slight nap overtook him in which he received God's assurance and he got up happy and conveyed the good news to the Muslims. They were electrified. A decisive but a bloody battle ensued. The Meccans were defeated with heavy loss. Their notable chiefs including

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♦ P: 207

\* P: 208

11 out of the 14 leaders, who had conspired to kill the Prophet were slain on the field. The Meccans lost 70 killed and 70 were taken as prisoners. The Muslims lost 14, of whom 8 were Ansars and 6 Muhajirin, all martyrs.

The Battle of Badr is the most celebrated of the battles the Muslims had to fight in the name of God. It was fought on or about the 14<sup>th</sup> January 624 A.C. The victory greatly inspired the Muslims. It was a defensive battle fought against an aggressor, who had come from a long distance to exterminate the Muslims, but the haughty aggressor had been humbled by those whom he considered humble and weak.

The Quraish organized a more desperate attack the next year with about 3,000 soldiers. They had 700 mail armours, 3000 camels and 200 horses. They advanced to Uhud, some 3 miles north of Madina. The Muslims who were again outnumbered by 3:1, came out to face the aggressors at Uhud. Within sight of the aggressors Abdullah bin Ubay, with his 300 followers deserted. This reduced the forces to 700. The fighting was fierce. The Muslims sustained heavy losses. The number of the martyrs was 70. This included Hamza and Zubair bin Awan. The fortune of the battle fluctuated for sometime. The Muslims were compelled to retreat but the extraordinarily stout resistance they offered, in spite of heavy odds, gave the Meccans no heart to pursue their advantage and they withdrew their armies from the field. This happened in the third year of Hijra. Two years later the Meccans made another attack on the Muslims. This time they brought the allied tribes with them. The army of 24 thousands strong, advanced and laid siege to Madina itself. The siege lasted about a month. The Prophet got a trench built on the open side of the city with the advice of an Iranian Muslim named Salman. The Meccans could not penetrate the defences, and they got exhausted. A tempest and hurricane demolished their tents and Abu Sufyan, their leader, gave the order to retire. When this huge army advanced upon Madina it



appeared as if the whole of Arabia was up in arms to wipe off this gallant band of Muslims from the surface of the earth. But this night-mare vanished overnight in a miraculous manner. This occurred in the fifth year of the Hijra.

In the meanwhile Islam was spreading rapidly and demands were coming in for deputation of Missionaries to teach the new converts, tenets of Islam. The Holy Quran was being written down and a group of people also committed it to memory. They were called "Hufaz". Several mischievous tribes and hypocrites asked for these missionaries to be sent to them. Six of them were murdered by Banu Qara and 70 were murdered at Bir Mauna. These were colossal and irreplaceable losses. Then again attempts were made by the hypocrites to create disunity amongst the Muslims and the Jews started Intriguing against them. The Prophet had therefore, to organize a number of expeditions and to banish and punish the guilty Jewish tribes in Madina and in its vicinity. He was harassed and had hardly any peace. The Muslims were devoted to him. On his part he was engrossed in preaching, in leading prayers, in fasting and in charity. He distributed any booty or presents that came to him and for weeks and months, there was no fire lit in his household. He lived on a handful of dates and milk. He never desired comfort or luxury. He did not encourage his being idolized. He mended his own shoes. He darned and washed his own clothes. He worked like other Muslims with them. He tended his animals. He never missed visiting any ailing person and always joined funeral procession. He loved children, respected elderly persons, was kind to women, and generous to all. He was 'The purest ray of a gem serene'. Although he had to fight the Meccans but he loved them and was always yearning to meet them and to visit Mecca. In the sixth year of Hijra (628 A.C) he saw in a dream that he visited Mecca. Accordingly he made immediate preparations to visit Mecca as a pilgrim. When asked whether he would enter Mecca in peace or

by war be replied.

“Certainly not by fighting and most surely in peace.”\*

Time had come, it appeared to make peace with the whole of Arabia. 1400 men marched. Excepting sheathed swords no armour was taken along. The Meccans had decided to prevent his entry. The Muslims camped at Hudaibiya. There was no water in the valley. The Prophet took an arrow from one's quiver, shot it into an old well which began to flow with water. The Quraish were stubborn and refused entry. There were so many discussion but without effect.\*

The Muslims were exasperated. They took the famous pledge under the Tree-Bait-ur-Ridwan. “We will not leave until we have accomplished our subject even if we have to fight these people.” Some of the Meccan agents witnessed the scene. They were amazed to see how the unarmed Muslims pledged; “I will fight unto death”. Finally a treaty was drawn up and signed. The salient points of this famous Treaty are as follows:-

A truce for 10 years. Freedom to enter into treaties. If a qourashite comes to Madina he shall be delivered to Meccans. If a Muslim comes to Mecca he shall Not be delivered to Muslims. Pilgrimage will be performed next year.

The Provisions, of the Treaty appeared to Muslims to be most humiliating to them. They were bitterly complaining about it. But the Prophet knew better. In the words of the Encyclopaedia Brittanica:-

“If at first it seemed as if Muhammad (SAW) had given way, it soon became apparent, nevertheless that

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\* P: 292

• P: 295

the advantage lay with him. 'No victory of Islam, Bu Bakr was wont to say, 'has more importance than, the treaty of Hudiabiya; men are always for burying things on, but God lets them ripen. Previously there had subsisted a wall of partition between the Muslims and the rest of men; they never spoke to each other; wherever they met they began to fight. Subsequently hostility died down; security and mutual confidence took its place. Every man of even moderate intelligence who heard of Islam joined it; in the twenty two months during which the truce subsisted the number of conversions was greater than throughout the whole of the previous period; the faith diffused itself in all directions among the Arabs." Having quoted Abu Bakr the writer of the Encyclopedia says:\*

"The treaty of Hudaibiya gave a breathing space to the two combatants, and of this the Prophet reaped the whole advantage. The truce which lasted almost for two years, brought to the Meccans an almost unbroken series of humiliations and losses. Contrary to all expectations, the provisions made in their favour by which Muhammad (SAW) bound himself to send back such of their sons as deserted to him before their majority, turned to their hurt, so that they had to ask Muhammad (SAW) to have it changed."

It took the Muslims about three weeks to return to Madina.

The 7<sup>th</sup> year of Hijra witnessed several important events. The first pertained to Jews. It was from Khaibar that Banu Nadir had been harassing Muslims and making alliances against them. So he decided to settle the issue with them as he had done at Hudaibiya. Several battles ensued \*but ultimately the Jews of Khaibar sued for peace which was granted. The same thing followed at Fidak, at Wadi-ul-Qura, and Taima. In

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\* P: 306

this way, within a few weeks, the whole of North Arabia came under the sway of Islam, enmity and tension removed between the Jews and the Muslims.

Now the Prophet sent ambassadors to a number of rulers inviting them to accept Islam. The letters were sealed with the word "Muhammad Rasul-ullah."\* The letters were sent to:

1. Haracleus of Byzantium,
2. Kesra of Iran,
3. Maquqas of Egypt,
4. Harith of Ghassan, King of Hira,
5. Harith, King of Yeman,
6. The Negus of Abyssinai

and others. The response varied. It is said that Heracleus made detailed enquiries about the Prophet and the tenets of Islam and, in an open court, expressed his agreement with the same and this caused an uproar in the Roman Court. The Iranian king felt insulted and tore the letter. Negus accepted Islam at the hands of Jafar. The Chief of Egypt honoured the messenger and sent presents to the Prophet. Harith of Ghassan was angry and decided to lead an armed attack against the Prophet. the reply of the King of Yemen was favourable. The Chief of Yeman expressed his willingness to follow the new faith "if there is a share for me in your kingdom."†

Detailed descriptions of these and other events are recorded in the Traditions as by now Muslims had learnt to read and to write and it became customary to record details about the Prophet's life. The teachings of Quran gave impetus to learning with the result that ignorant and vulgar people were getting transformed into a most highly gifted nation of scholars, historians, statesmen,

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\* P: 317

† P: 322



administrators, preachers and commanders. Drinking and gambling were given up.

The emigrants from Abyssinai also returned to Madina; This delighted the Prophet.

Under terms of the Treaty of Hudaibiya the Prophet made pilgrimage to Mecca, accompanied by 2000 of his devoted companions. He was now seeing the city of his birth after 7 years.

Islam was making great progress. The new converts included Khalid bin Walid, A'mr bin A's and Othman bin Talha, caretaker of Ka'aba.

In 8 A.D a mission of 15 men was sent to Zat-ul-Tala a place towards the frontier of Syria. With the exception of their leader all the missionaries were murdered. Another missionary sent to the Governor of Ghassan, was similarly murdered. The threat of Harith, Governor of Ghassan about an invasion was fresh in the minds of Muslims. The Prophet then dispatched an expedition of 3000 men to Muta to face the Romans. A bloody battle ensued. Three Muslim Generals Zaid, Jafar and Abduliah were killed. Khalid then withdrew his forces. The Romans were nearly 1,00,000 in number. Although they were not defeated the Romans felt relieved. They were scared of the supermen that the Muslims had proved themselves to be. Then another expedition under A'mr bin A's, engaged an army of Syrians on the northern borders at Zat-as-Salal and defeated them.

Tribal feuds broke out again and Muslims and the Meccans were again arrayed in opposing camps. Meccans had violated the Treaty.

The Prophet sent word to all his allies and followers and set out with ten thousand well-armed men to conquer Mecca. The Meccans came to know of it when he was at half a day's distance from Mecca. The Muslims

were strong and the Meccans surrendered without resistance. It was a bloodless victory, and the final triumph of Islam in Arabia. The Kaaba was purified of idols, polytheism was overthrown and Arabia became united in the worship of the One True God.

The Quraish had persecuted him and the Muslims. Time had now come for revenge. The Prophet asked them:

“O ye people of Quraish! What do you think I am going to do to you?

They had by now realized that he loved all mankind and his sole aim in life was to unite people in the worship of One True God. They replied:

“O noble brother, and O son of a noble brother: goodness.”

The Prophet took no hostages, imposed no penalties used no force but demonstrated that he is “*Rahmatan Lil A’lmin*” ‘mercy for the universe’ in these few words:

“No blame on you be this day.  
Go away, you are free.”

It was indeed the conquest of Truth over falsehood. In the words of Quran:

“Truth has come and falsehood has disappeared  
Surely falsehood is bound to disappear.”

Q. 15: 81

In an address the Prophet abolishes” All pride, all ancient customs of revenge, shedding blood and claims on account of feudal fights....” He declares “O ye people of the Quraish! Surely God has abolished from you all pride of the time of ignorance and all pride in your ancestry, all men are descended from Adam, and Adam

was made out of dust." In the words of the Quran:

"O mankind. We have created you from a male and a female; and we have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware."

Q. 49: 13

The Prophet declares Mecca to be sacred territory for ever, prohibiting shedding of blood and cutting of trees to the Day of Resurrection.

The Muslims now got engaged in the battle against a very powerful tribe called Hawazin and after a bloody war, defeated them at Hunain. About 6000 men were taken prisoners besides a large booty. But with a few exceptions the prisoners were released without demanding any indemnity. Later a siege is laid to Taif but is raised for attending to more important jobs. The booty obtained at Hunain is distributed amongst the Meccans and the Prophet declares his wish to live with the Ansars at Madina in the words "...Are not you ye Ansar! happy that, whilst people take away sheep and camels you take home the Messenger of God with you? ....." They felt highly gratified to know that the Prophet had decided to make Madina his home.

In the 9<sup>th</sup> year of Hijra rumours spread that the Romans were invading Arabia with huge armies. This and the previous had been poor crop years. The Prophet decided to meet the threatened invasion. Appointing one Governor and one Caretaker at Madina he marched, in burning heat, at the head of an army of 30,000 Muslims to Tabuk near the Syrain border. The Romans retired behind their borders. John S/o Ruya of Aila, a chief on this frontier, came and submitted and agreed to pay a tax in lieu of war services called Jizia. A treaty of peace was drawn and presents were exchanged. Several other

Christian tribes entered into similar pacts. After a 20 day's stay at Tabuk the Prophet returned to Madina.

In the tenth year after the flight, in an atmosphere of peace, the Prophet prepares to leave for Mecca for a pilgrimage which has come to be known as "Haj-ul-wida" or "The farewell pilgrimage." The Prophet deputed Abu Bakr, Ali and few hundred Muslims in advance to teach the people how the Haj is to be performed in accordance with God's orders. Deputation upon deputation of Tribes waited upon the prophet at Madina. Nearly all the pagan Arabs had accepted Islam and most of those who still remained Christians or Jews were under the Prophet's protection. The teaching work was intensified.

The Prophet encamped for the first night at Dhul-Hulaifa and the next morning donned the pilgrim's garb alongwith his followers. The garb-Ihram— consists of one unsewn piece of cloth tied round the waist acting as trousers and another piece covering the upper part of the body, the head and one arm remaining uncovered. The women have their usual garments in sober colours but the face is uncovered.

The bodies washed and cleaned, the hearts purified and wearing unspotted white garb of angels, the Muslims follow their leader reciting aloud: •

"Here I am at Thy service,  
here I am O 'God!  
I am here.  
There is no partner with Thee,  
I am here at Thy service,  
All praise and thanks and blessings belong to Thee,  
I am here, I am here,  
Thou hast no partner, O God!"  
I am here at Thy service."

At each stop in this recitation the Prophet is followed by about 100,000 voices in unison. A most fascinating



journey, in which the comforts and joys of the wordly life, are drowned in the sea of God's Love. There is no gambling, no drinking, no vices and no savagery. No hunting for pleasures and no scenes of a fare. There is no distinction between a king, a general a chief and a humble worker. They are all attired in one simple dress.

It took the Prophet 19 days to reach Mecca. On reaching Mecca he hastened to the Ka'aba made 7 circuits and then 7 runs between Safa and Marwa in memory of Hajar. Next morning he left for A'rafat. Soon after midday the Prophet rode his camel and delivered his address.

### **18. The last sermon**

After prayers and thanks to God he said:-

1. Ye men! Listen to my speech because I do not think that after this year of mine I shall ever meet you in place,.....
2. Ye men! till you meet your Lord, your blood and your properties are as sacred as are this day and this month.
3. And surely you will meet your Lord when he will ask you about your deeds and I have conveyed His Message to you.
4. He who is entrusted with property belonging to another should deliver his trust to whom it belongs.
5. And all that is lent on usury is cancelled but your capitals are yours. Do not do injustice to others nor let injustice be done to you.
6. God has decided that there is no usury. And all interest due to Abbas bin Abdul Muttalib is cancelled.
7. And all compensation for bloodshed in the Time of Ignorance is abolished.
8. after that, ye men! the evil one has despaired of ever being worshipped in this land of yours. But he will be obeyed in other lands. Therefore, be careful of your Faith lest these other people diminish your good deeds.
9. After that, ye man! You have your rights against

your wives and they have theirs against you. It is their duty to observe chastity and avoid immodesty. And if they are guilty, you are allowed to avoid intercourse with them and to beat them without causing injury. But if they repent, you must feed and clothe them with fairness. And instruct each other to do good to your womenfolk for they are assigned to you and have no control over anything by themselves. And you have taken them as God's trust and they have been made lawful to you by the Word of God.

10. Therefore, ye men! understand well my sayings for I have conveyed my message and I have left with you that which if you take hold of, your affairs shall not go wrong, namely the Book of God and the religious procedure of His Messenger.

11. Ye men! Listen to my speech and make sure that you understand it. You are taught that each Muslim is a brother of every other Muslim and Muslims form one Brotherhood. It is not lawful for any man to take anything of his brother's except what one is given with one's free will. Therefore do not do injustice to one another.

And when the Prophet said:

"O God! have I conveyed my message" they all shouted in one voice "Yes." and the Prophet concluded: "O God! Thou art my witness."

The Prophet alighted from his camel, performed the two afternoon prayers together and as he did so he received the Revelation:

"This day have I perfected for you your Faith, And completed My blessing upon you, and have accepted for you Islam as religion."

Q. 5:3

The Prophet recited this verse to those present, left

in the evening for Muzdalfa, halted there for the night and next morning left for Mina where the animals were offered for sacrifice. The Hajj was completed and the Prophet returned to Madina.

Having seen his Prophetic mission brought to a successful conclusion the Prophet has a brief illness and passed away and was interned at Madina. His last thoughts, as his last words, were still of things heavenly and he whispered prayerfully:

“Lord..... Eternity in paradise .... The blessed companionship on high.

Thus passed away from the world Hazrat Muhammad Mustaffa (SAW) the Messenger and the Last Prophet of God, the Mercy for the Universe, at the age of 63. In his brief Ministry of 23 years, of which 13 years had been spent in persecution at Mecca, he had welded in one brotherhood the wild tribes of Arabia. He had magnanimously pardoned those who had persecuted him. He established the essential brotherhood and equality of mankind, irrespective of race, class or colour. He overthrew idolatory and polytheism. He limited polygamy and raised the status of womanhood. He forbade adultery usury, gambling and the use of intoxicants. He abolished infanticide and discouraged slavery. He not only preached but also saw that the Muslims lived upto these teachings. He won the affection and unparalleled devotion of all Muslims not only of his time but of the succeeding centuries. He is dearer to a Muslim than his own life. He is adored by all. He is admired and respected even by those who have not had the good fortune of joining the fold of a world-wide Muslim Brotherhood.

He has left for us the Quran and the Sunnah. The Quran, in its pristine purity and sublimity, continues to stir the souls of mankind and guides their conduct. It has been translated into many languages and volumes upon volumes continue to be written about Islam and the Prophet of Islam.



## CHAPTER V

### **The Advent Of Islam In Kashmir**

When the Prophet passed away in 10 A.H. (632 A.D) practically the whole of the Arabian peninsula had embraced Islam.

#### **1. Khilafat-e-Rashida.**

Then followed Khilafat-e-Rashida. The Golden Age of Islam from (10-39 A.H/ 632-66 A.D). For 24 years the capital remained at Madina. During the 2 years Khilafat of Haz: Abu Bakr Siddiq Islam reached the shores of Persian Gulf, Basra and came to the outskirts of Qadsiya and Damascus. During the 10 years Khilafat of Haz: Umar Farooq (12-22 A.H./ 634-644 A.D) Islam continued its penetration into the neighbouring lands. In the west it reached the Nile delta, Alexandria and Mediterranean sea upto Barqa opposite to Crete. In the North it reached Jerusalem; Damascus, Aleppo, Harran, Qadsiya, crossed Eupharates, Tigris and reached Mosul, Madain, Hamadan, Isfahan and Istakhr. Centuries old empires of Persia and Egypt once the glory of antiquity, were crumbling and the mighty Roman empire was getting pressed back to the Taurus.

The first military encounters between the Muslims and the rulers of Makran and Sind took place during this period.\*

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\* P: 269, 270 Verma



During the Khilafat of Haz: Uthman 22-34 A.H/ 644-656 A.D) Islam spread to North Africa upto Tripoli, Cyprus, Armenia, Caucasus mountains and Caspian sea in the North, to Rayy and Merv and Herat in Khorasan nearly upto Amu Darya, sijistan and part of Makran. One of the most remarkable chapters of world history was being written. Islam was spreading like a trident bolt of lighting. In one mighty burst, in a brief period of 24 years, a vast area 2500 miles long and between 300 and 650 miles across, had become a land of Islam and the course of world history had thus been altered permanently.

The Khilafat-e-Rashida was followed by the Umayyad Khilafat, with capital at Damascus in Syria, for 90 years 40-132 H/ 661-750 A.D). The tempo of expansion remained unabated. Tunisia, Algeria and Morroco were reached in the west in 92H/ 711 A.D Tariq Ibni Ziyad landed on the mighty rock, dominating the Mediterranean and the Atlantic, which since then bears witness to his name Gibraltar (Gabalultariq i.e. the rock of Tariq). In 113H./ 732 A.D the Muslims reached a mere 160 miles from Paris. Islam crossed Amu Darya and reached Syr Darya in the North East and crossed Indus in the East. Tranxoxiana (now called Uzbekistan) and Sind were reached. The Syr Darya and Indus became the eastern frontiers of the Muslim empire. Bukhara, Samarqand, Balkh, Kabul and Multan, such important centres of Islam, in the subsequent centuries, were thus converted to Islam within a period of 120 years after the Prophet had passed away.

## **2. Muhammad bin Qasim:**

Sind was occupied in 93H/712 A.D by Muhammad bin Al-Qasim. Multan was conquered next.

Writing about Muhammad ibn Al-Qasim Alberuni says:-

“He entered India proper, and penetrated even as far

as Kanauji, marched through the country of Gandhara, and on his way back through the confines of Kashmir, sometimes fighting sword in hand, sometimes gaining his ends by treaties, leaving to the people their ancient belief, except in the case of those who wanted to become Muslims.”\*

### **3. The Abbasid Khilafat.**

The Umayyad Khilafat gave way to The Abbasid Khilafat; The capital was shifted from Damascus to Baghdad. This Khilafat lasted for 5 centuries 132-651 H/ 750-1258 A.D. The empire was large; the distance were measured in thousands of miles and month- long journeys. No further expansion of the Muslim empire as such took place. Actually with a steady weakening of centralized authority local dynasties sprang up achieved great power and splendour but their decline was sometimes just as rapid.

### **4. Cultural Advancement.**

These 5 centuries are, however remarkable for an unrivalled intellectual and social advancement. In the beginning Baghdad was the center of this astonishing advance in scholarship, as also in trade and industry but this permeated Persia, Egypt and Spain. Indeed with the rise of the local dynasties, other cities began to play an important role in the general cultural development as well. While Baghdad continued to be the focal point Kufa and Basra in Mesopotamia, Isfhan and Nishapur in Persia, Bukhara and Samarqand in Transoxiana, Cairo in Egypt, Toledo and Cordova in Spain and Tunis stretched out through the Islamic world like a strand of luminous cultural centres. The courts of the local dynasties became centres of attraction and rendezvous for Scholars and men of talent, Arabic, already rich in vocabulary and with its exceptional expressiveness, linked these various meeting places and thus made possible an easy and fruitful interchange of cultural

accomplishments. It grew into a language of world culture. The carriers of culture were drawn not only from the original Arab element but from the peoples converted to Islam-Syrians, Iraqis, Persians, Egyptians, Turks and Spaniards. The Philosophical, medical and mathematical works of non-Arabic origin were translated and the ruling Islamic culture became heir to the sum of learning and culture of the preceding civilizations with the exception only of the Chinese. To the knowledge gained by the preceding civilizations important original contributions were added. Academies and Libraries were set up to play a vital part in this development. The most important of these were the Al-Azhar University at Cairo 359H/969 A.D and the Nizamiyya at Baghdad 462H/1065A.D. Richly endowed colleges, hospitals and infirmaries were under the control of a prominent physician called the Director (Dabir) of Hospitals. The celebrated Abu Bakr Muhammad Ibn Zacharia-ar- Razi (Rhazes in European Science), 289H/ 923 A.D. held this high office Abul Alial Hussan Ibn Sina (Avicenna) 428H/ 1037 A.D. was celebrated widely not only as a philosopher but also as a physician. Avicenna's pictures decorate the main hall of medical college of Paris University. Al-Farabi was the master and precursor of Avicenna.\*

Muhammad bin Musa al-khwarismi translated the Siddhanta or the Indian Astronomical tables, with notes and observations. Alkindi wrote on Arithmetic, Geometry, Meteorology, Optics, medicine etc. Abu Maashar (Albumazar) made the celestial phenomena his special study; and his Table "has always remained one of the Chief sources of astronomical knowledge." The sons of Musa bin Shakir made discoveries about the movement of the sun and other bodies. They ascertained the size of the earth, the obliquity of the ecliptic, the variation in the lunar latitudes, the procession of the equinoxes etc.\* Abul Hassan invented the telescope,

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\* P: 449 A. Ali, P: 468

\* P: 466-7 A.A.

Albatani's Tables translated into Latin, furnished the ground work of astronomy in Europe for many centuries. Alkohl made important discoveries concerning the summer solstice and the autumnal equinox. Abdul Wafa born in Khorasan in 289H/ 923 A.D introduced the use of secant and tangent in trigonometry and astronomical observations. Hassan bin Haisem (Alhazen) famous for his discovery of atmospheric refraction, was a distinguished astronomer and optician.

The vigorous creative urge gave rise to numerous edifices of beauty. Samara, Isfahan, Granada and Cordova were famous for their beautiful buildings and Cairo, Tunis and Medina for mosques.

There is hardly any field in Arts, letters and science in which great advance was not recorded by the Muslims. They invented the mariner's compass and voyaged to all parts of the world both in the quest of knowledge and in the pursuit of commerce. Colonies were established in Africa, to the south of the Indian Archipelago, on the coasts of India, and on the Malayan Peninsula. Basra was an active port of commercial interchange with India.\*

The commercial activities of the Muslims were not confined to the sea. Many caravan routes became well established over the land. Caravanserais and rest houses were built. Cisterns were built for providing water along the routes, from Baghdad to Mecca and a number of routes led into central Asia and Northern India. Some of the important routes were these:-

1. Mecca-Baghdad-Rayy-Nishapur-Merv-Bukhara-Samarqand-Tashkand
2. Mecca Shiraz-Qandahar-Kabul-Khotan-

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\* A.A. P: 460



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|----|-----------------------------------|-----------------|
|    | Tunhuang-Lanchou-<br>(Khanbalik). | Chinchoo-Peking |
| 3. | Qandhar-Multan-Delhi.             |                 |
| 4. | Kabul-Lahore-Delhi.               |                 |
| 5. | Samarqand-Kashgar-Kucha-Tunhaung. |                 |

The Muslims reached China which opened her barred gates to them. For they remembered the Prophet's message:

***'Utlubul ilma wa lou bi seen'***

Seek knowledge even, if it means going to China

The Muslim geographers developed a fixed catographical system of the Muslim dominions and the world known to them and in this way al-Idris (d561H/ 1166 A.D.) produced a large silver tablet with a detailed description of the whole known world. The Arabs are credited with the discovery of the Azores and 'it is surmised that they even penetrated as far as America.'\*

While this marvelous intellectual activity and multifarious productions of genius was taking place in this vast muslim land-mass the early eleventh century gave birth to a deep thrust into India Sultan Mahmood of Ghazni (Afghanistan) a powerful monarch swept away the smaller dynasties- the Tahirides in Khurasan, the Samanids in Transoxiana, the Saffarids in Sijistan etc. and led as many as 17 expeditions against India between 390-417H/ 1000-1026 A.D. He ascended the throne at Ghazni, at an age of 30 in 387H/ 997 A.D ruled for 33 years, and died in 421H/ 1030 A.D.

In his 6<sup>th</sup> expedition Mahmood attacked Anangpal and made a determined effort to conquer the Punjab.

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\* A.A. P: 461

Anangpal 'organised a formidable confederacy of the Hindu Rajas of the North-Rajas of Ujjain. Gwalior Kalenjar Delhi and Ajmer. The two armies met at Peshawar.\*

## **5. The Kashmiri's first military encounters with Muslims**

The Kashmiris had their military encounter with the Muslims at Peshawar where Raja Sangrama Deva, king of Kashmir, sent an army, under the command of wazir Tong, to help Anangpal. After Anangpal's defeat at Peshawar his son Trilochanpal tried to stem the tide of Muslim conquest but all went in vain. By 415H/ 1021 A.D Lahore fell and the Punjab became a Muslim Province.\*

Trilochanpal ran away and took shelter in Kishtwar, Southern Kashmir. Mahmood entered Kashmir, at the head of a large army but Raja Sangrama of Kashmir did not resist.

## **6. Mahmood Ghaznavi and Kashmir**

Dr Sachau writes that "Kashmir was still independent and was hermetically sealed to all strangers. Anandpala had fled there. Mahmud had tried the conquest of the country but had failed."\* Hassan, the Kashmiri historian records that Raja Sangrama entered into an alliance with Sultan Mahmood who permitted him to rule Kashmir. According to Hassan the Sultan spent 31 days in the valley, converted a good number to Islam, offered early afternoon prayers in the temple on Tkhti Suliaman and then returned to Ghazni via Loahrkote and Rajor. Hasan further remarks that, in 409 A.H. when Sultan Mahmood invaded India, with the intention of attacking Kanuj, he crossed the Indus and visited the Kashmir valley again for one month and 9

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\* P: 278 Verma

\* P: 105-106 Hassan

\* XLIX

days. Raja Sangrama made suitable presents to him. The Sultan returned via Hirapora (Shopian). In Yarwan forest he called on Rumuh Rishi, a great saint, who assured the Sultan about his impending success at Kanauj and Somanath.

In "A study of Indian History", Prof. K.L. Verma (P: 283), makes the following estimate of Sultan Mahmood:-

"Almost all the authorities pronounce with one voice that the ruling passion of Mahmud was wealth and riches. He was certainly greedy of wealth but it must be conceded that he was large-hearted enough to spend it in liberally patronizing art and culture.

Himself unlettered, he yet delighted in the company of the learned, with the right use of his wealth, he collected, a fine assemblage of distinguished men at Ghazni. Among those whose presence would shed luster on any court the following were the most distinguished. Alberuni was a man of versatile genius. He was a mathematician, a philosopher, an astronomer and a great Sanskrit scholar in one Utbi, Farabi and Baihaki were other distinguished scholars.....

To Muslims of his day he was a 'Ghazi' to Hindus a veritable Hun. But to an impartial student of history the Sultan stands as a born leader of men, great general, an upright ruler and liberal patron of art and letters. For all this he ranks amongst the greatest personalities of the world.

He was imbued with the prevailing spirit of religion. Personally he was a devout Muslim. But unlike the Prophet's teachings or unlike the Prophet's successors in office, he played upon the religious fanaticism of his people and exploited it for his personal mundane ends. Although no wholesale case of conversions are reported, yet he is reported to have converted thousands to

Islam.....”\*

## **7. Alberuni and Kashmir**

Al-Beiruni (Abu Raihan Muhamad bin Ahmed) was a native of Khwarism. He “traveled into India, lived among the Hindoos, studied their language, their sciences, their philosophy and literature, their customs and manners, their law, their religion and their peculiar superstitions, the geographical and physical conditions of the country and embodied his observations in a work diversified by quotations from Homer and plato and other Greek writers and Philosophers.”\* Besides his great work on India, he wrote on Astronomy, Mathematical, Geography, Chronology, Physics and Chemistry.

In his translation of Alberuni’s India, Dr Edward C. Sachau (1888), says, in the preface (XXIV), about Alberuni:

“That the author had a certain public image among Hindus seems to be indicated by the fact that he composed some publications for people in Kashmir: cf preface to the edition of the text. p. xx. These relations to Kashmir are very difficult to understand, as Muslims had not yet conquered the country, nor entered into any extent, and as the author himself (i 206) relates that it was closed to intercourse with strangers save a few Jews.”

Alberuni remarks that due to repeated expeditions of Sultan Mahmood Science had fled and taken refuge in Kashmir. About the inhabitants of Kashmir he says that:

“They are particularly anxious about the natural strength of their country, and therefore take always much care to keep a strong hold upon the entrances and roads leading into it. In consequence it is very difficult to

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\* A. Ali P: 463.

\* A. Ali P: 463



have any commerce with them. In former times they used to allow one or two foreigners to enter their country, particularly Jews, but at present they do not allow any Hindu whom they do not know personally to enter much less other people."\*

Masudi, in his early youth traveled and saw the greater part of the Islamic world. He came from Baghdad to India, visited Multan and Mansura, then traveled over Persia and Kerman, again came to India, stayed sometime at Cambay (Kambaja) and in the Deccan and then visited Ceylon, Madagascar, Oman and perhaps even the Indo-Chinese Peninsula and China. He traveled in central Asia, visited Tiberias, Antioch and then in Basra he published his great work *Muraj-uz-Zahab*. This was followed by *Kitab-ut-Tanbih* and *Mirat-uz-Zaman* at Fostat (old Cairo).\*

In the course of the eleventh century C.E. (5<sup>th</sup> Cent: A.H) important events again took place in the North. From that great reservoir of the nomad peoples-central Asia the powerful seljuqs overran the whole area between Samarqand and the Mediterranean and Asia Minors was conquered from the Byzantines, where later on a seljuq tribe founded the powerful Ottoman sultanate.

## **8. Chengiz Khan**

The Muslims again got involved with the Crusaders from the west. The crusaders were opposed by the Egyptian Sultans the best known of who is Chivalrous Saladin (d 589 H 1193 A.D). All energies of Muslims got diverted to one subject, that of self Preservation. The successes of Zangi, Nurud Din and Saladin had hardly rescued them, from the danger of the Frankish onslaught when Chengiz Khan 595-603- 624 H 1162-

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\* P: 206

\* P: 465 A. Ali

1206- 1227 A.D swept like a devastating whirlwind through the heart lands of Islam.

In the east he came to Lahore in 624H. In 651 A.H 1258 A.D. Helaku Khan, the great grandson of Chengiz Khan, sacked Baghdad and thus brought to the end the 500 years rule of the Abbasid Khilaphat. The collapse of central authority brought about a vacuum in the vast empire. Power fell into the hands of local dynasties. An Afghan dynasty established the first Sultanate of Delhi in the thirteenth century and thus Islam reached the heart of Northern India.

## **9. Zulchas' Invasion**

In 720 H/ 1319 A.C a grandson of Helakoo Khan, named Zulqadar Khan, but nicknamed Zulcha, invaded Kashmir from the North with a large army. The ruler Sahadeva fled to Kishtwar and left the people to Zulcha's mercy.

Zulcha plundered the people and burnt the city, Zulcha left with many slaves but they all perished on the snowy mountains. During this year i.e. 1319 A.C one Shah Mirza S/o Shal Tahir, a Muslim from Swat valley of Dardistan, settled in the valley, and a village was given to him as Jagir.\* A Buddhist prince named Rinchen son of a king of western Tibet or Ladakh, also came and settled as a refugee in Kashmir. Shah Mir and Rinchen appear to have gained popularity when Sahadev deserted his subject during Zulcha's invasion. Rinchen was acknowledged as a ruler and in him Kashmiris found strong and a capable king.

## **10. Rinchen's Conversion**

Rinchen was a Buddhist and his wife Kutarani D/o Ramachandra C in C of Sahadev was a Hindu. Richnes was influenced by the teachings of Syed Abdul Raman

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\* P: 43 Bazaz

Sharfud-Din, a Muslim divine, recently arrived from Turkistan, and he embraced Islam at his hands. The divine is popularly known as Bulbul Shah. Bulbul Lankar, a mohallah situated on the right bank of Jhelum taking its name from the divine.

Rinchen assumed the Islamic name of Malik Sadrud Din. He ruled for about 2½ years, and then passed away leaving a son Haider from Kota- Rani. The Rani invited Udyanadeva, brother of Sahadeva, married him and installed him as a king. Soon after he ascended the throne Kashmir was invaded by another Turkish adventure named Urdil from the South. Like his brother the coward king ran away. The Rani resisted the invader heroically and defeated him. Shahmir took a leading part in this struggle and became popular with the people. Although Udyanadeva had occupied the throne for 15 years he had proved himself to be unworthy, unwise and timid.

When Udyanadeva died in 1338 A.C Kota Rani assumed the rulership herself. Shahmir had gained popularity and fearing a revolt the queen took shelter in the fort of Anderkot. Shahmir raised the banner of revolt, people supported him and the queen was defeated. Shahmir ascended the throne, with the title Sultan Sahmsud Din in 1339 A.C (743 Hijra). "He was neither a debanchee nor a profligate. His simplicity of character no less than his political acumen and intelligence made him popular."\* "He assuaged the troubles of Kashmir and changed its conditions" The people had been groaning under the misrule of the Hindu kings who spent their time in pursuit of luxuries leaving their subjects in misery, squalor and want. They had created chaotic conditions and .... "Hindu polity had come to a dead end. It had exhausted all the possibilities of growth. It had stagnated, decayed and died."

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\* P: 48 Bazaz

## **11. Islam in Kashmir During the first seven centuries of Hijra Era.**

No comprehensive account is available to indicate clearly what impact Islam had on the thinking of the people of Kashmir during the first seven centuries of Muslim era. The historians have given detailed versions of the events following the conversions of Rinchen- the ruler of Kashmir to Islam (725 H – 1325 A.D). They seem to have been chiefly concerned with events that led to changes in the ruling dynasties or which resulted from physical revolutions or wars.

There is need for research on this subject and I feel it would be rewarding for our young scholars. I shall highlight some fact which came to my notice while I was engaged on writing this book.

### **i. The Emissaries of Islam.**

M.A. Stein in his translation of Rajtarangni, Vol. I page 130 state that

“Islam made its way to Kashmir not by forcible conquest but by gradual conversion for which the influx of foreign adventures, both from the South and from Central Asia had prepared the ground.”

Pt. Prem Nath Bazaz in his book ‘The history of struggle for freedom in Kashmir’ P. 49 states that “Islam spread in the valley rapidly and peacefully because the Trika philosophy evolved by the Kashmir Hindus is in many respects, basically similar to the Islamic philosophy.”

Who were these Muslim adventurers?

An account of the influx of Muslim Saints who came from Central Asia is given in Manshoor-i-Saadat by Faizul Haq Hussaini, Tarikh-i-Syed Ali (1354 A.D), Tuhafatul-Ahbab (1400) and the Majalisul-Mumineen



(1500). But these pertain to later periods and not to the period under this study.

## **ii. "The Cashmiri Pandit"**

Murasala Cashmir published in Lucknow, in 1872 A.D. 30<sup>th</sup> June issue has recorded that

"The Prophet Muhammad (SAW) had deputed his two emissaries to meet the Kashmir Raja pandit Venadutt."

One copy of this document is available in the Research department of J&K Government at Lalmandi, Srinagar.

Who were these 2 preachers?

What effect did it have on the life of Venadutta? Venadutt's life was indeed a life of great piety. He did not live on state exchequer; he lived a life of a commoner and contributed 1/10<sup>th</sup> of his agricultural produce as Zakaat- a clear Islamic doctrine of Ushr. Finally he is said to have disappeared? Did he go to Mecca and Madina on pilgrimage?

The dates of Venadutt's reign are recorded differently in different histories; these need reconciliation, notwithstanding the fact that there is great confusion in the recording of dates and even in the names of Kings. If we take the dates as given by Hassan correct that would be 531 B to 578 B which will correspond to 474 to 521 i.e. about 108 years before 7 Hijri- the year in which the Prophet sent emissaries to various kings.

Raja Jayapeed, who ruled in Kashmir, from 893 to 838 B i.e. about 128 H to 159 H, is also known by the name Venadutt Verm.

For ready reference I tabulate here the names of

various kings as well as the dates assumed by me.

Raua Durlab Verdhan.

24 B.H. to 12 A. H./ 665-691 Bikrami  
598-634 A.D.

Raja Partapped (Durleek)

12 to 62 H/ 691-741 C/ 634 – 684 A.D.

Raja Chandraped (Brajadutt)

62 to 71 H/ 741 – 750 B / 684 – 693 A.D.

Raja Lalitditya (Muktaped)

75 to 112 H./ 754 to 791 B/ 695 – 732 A.D.

Raja Vajradutt.

112 to 120 H./ 792 – 799 B/ 733 – 740 A.D.

Raja Jayadeep (Venadut Verm)

128 to 159 H./ 803- 835 B/ 744- 779 A.D.

The J&K year book and who's who-1970 Ranbir publications, Jammu, P: 497 records that the "oldest among Muslim shrines in Jammu city is the 'Nau Gaza Feqir Ka Maqbara' dedicated to a great Muslim saint Pir Roshan Wali who is said to have come to Jammu in the eighth Century A.D."

The eighteen century of Christian era, according to the above table, corresponds to the reign of Lalitaditya. Vajradutt, and Jayadeep (Venadutt Verm).

A few interesting facts about these kings may be mentioned here.

Rajtarangni and Stein in his notes on it, recorded that this great ruler of Kashmir Lalitaditya (75 to 112 H) deputed his embassy to the Chinese Court, asked for aid from the Chinese emperor, and proposed an alliance against the rising power of the Arabs. Lalitaditya led an

expedition to conquer Dardistan and Cetral Asia and succeeded in defeating the Turukas, a tribe of The Melechhas. On subduing the Turukas the forced them to shave half of their head as a mark of subjugation.

In the old Sanskrit chronicles both these terms have been applied to Muslims.

The Historian Hassan in his history (P. 80) records that Lalitaditya led expeditions to Kabul, Khorasan Herat. At Bukhara he fought Mumin Khan. From Samarqand, Tashken, Khoqand, Kashgar, Tungan, Khutan he got learned and wise men, men experts in Western lore and Arts, to Kashmir. The name of an expert in chemistry and western sciences is mentioned as Jenkin or Khunkin.

Who was this expert and where did he settle?

Lalitaditya spent his last years in Turkestan. It shows that he had developed fascination for this land which had already become a part of the Muslim land mass.

About Raja Vajradutt (113 to 120 H), stein IV no 397 states that he introduced into the country practices which benefited the melechhas.

Chachnama records the dispatches of Mohammad bin Kasim and Hajjaj in details. It was 712 A.D that Mohammad bin Kasim established political power in Sind.

Indian History- a careers digest publication by Tuteja and Verma on Mediaeval India- P.3 records that "Raja Dahir could not muster the support of the Arab Division of soldiers who were in his service as they refused to raise arms against their co-religionists...."

Chachnama records that Mohammad bin Kasim

reached as far as the borders of the Valley, Dahir's son Jaisya took refuge in Kashmir. He was accompanied by a Syrian Hanim, who openly propagated Islamic doctrines among Kashmiris.

Who was Hanim and where did he settle in Kashmir?

Alberuni in his book *Kitabul Hind* (p-21) has categorically stated that Mohammd Ibn Elkasim marched "through the confines of Kashmir".....  
"leaving to the people their ancient belief, except in the case of those who wanted to become Muslims."

Did any Kashmiris get converted to Islam then and did any of his men settle in Kashmir?

### **iii. Quran introduced in Kashmir.**

A visitor named Buzarg Ibn Shahryar wrote his travel memories in 3<sup>rd</sup> century Hijra-9<sup>th</sup> century A.D. It is entitled "Ajaib-ul-Hind". On page 3 he refers to a translation of the glorious Quran in Kashmiri language which had been prepared at the instance of king Mehroke.

This information is contained in an Urdu article entitled "Hindustan main Seerat-Nabvi ka Tasneefe Jaiza" by Syed Mehboob Razvi of Ilmi markez, Deoband, published in the monthly journal *Darul uloom*- January 1972 issue- page 30.

The learned author remarks that credit for the first ever translation of the Holy Quran goes to the Indian sub-continent.

I have got into difficulties in finding out who was king Mehroke. Syed Razvi Sahab has, also not been able to help me in this. During the 1<sup>st</sup>, three centuries of Hijra era the only names that can bear a similarity to Mehroke would be these:



(a) Mehrgul.

Mehroke as written in Persian is read as Mehroge. But Mehrgul's reign is recorded to be the 6<sup>th</sup> century.

(b) Maharaja means a great king. He may have written this word to refer to a great king of the country.

(c) Durleek is another name of Partapped (1262 H)

#### **IV. Mahmood Ghaznavi in Kashmir.**

It is in the later part of 4<sup>th</sup> century Hijra that Mahmood attacked Kashmir, and tried in 1015 A.D to enter the valley via Toshmaidan pass but had to suffer his first reverse, in 1021 A.D. he again invaded Kashmir but had to retire due to heavy snowfall. (Ref. Nazim-Mahmud of Ghazna). The Historian Hassan has however, stated that Mahmood spent 31 days in the valley, converted a good number to Islam and offered afternoon prayers on Takht-e-Solaiman. He also states that before attacking Kanauji, in 409 H. he visited the valley again for 40 days and Raja Sangramadeva made suitable present to him.

Kalhana has stated that during the reign of Sangrama (1003-1025 A.D) there was predominance of Dards, Diviras (clerks) and Damaras, in Kashmir.

Abhinavagupta, a great Saiva philosopher, who lived during the reign of Queen Didda (980-1003 A.D) declared that the stones are not gods and there can be nothing godly in stone statues. This is completely in line with the Islamic thought.

During the right of Ananta (1028-1065), Brahmaraja, went to the court of Dardistan inviting him to conquer Kashmir. An invasion followed. The Dard ruler was accompanied by seven melechha princes, (Kalhana). Stein (Vol i plate 281 note 169) believes that by melechha Kalhana refers to Muslims soldiers in his army. (Ref: Kalhana: Vol:I, VIII. 1149) He desecrated

images made of gold, silver and other metals and got these melted down by naked medics. For these acts Kalhana calls him a Muslim (VII 1095). Stein notes certain indications of Harsha's propensity towards Islam (VII 1149). Hussain in 'Fashion in ancient Kashmir' remarks that Harsha is the first king of Kashmir who introduced Muslim fashions in dress ornaments and court etiquette. During the reign of Bhiksacara (1120-21 A.D) an expedition was sent to Lohara for suppression of Sussala. The army was composed of Kashmiri, Khasa and melechha soldiers. The Turuskas were under the command of the Sallara Vismaya (Ref: Kalhana VII 885). Vismaya was himself a Muslim. Sallara means commander. During the reign of Jayasimha (1128-49 A.D) the Muslim chiefs helped Bhoja in his invasion of the valley (Kalhana: VII 2762-2764). By this time Gilgit, Skardu, Astore and other regions of Dadistan had got converted from Buddhism to Islam.

Hassnain believes that the Muslims of the capital city of Srinagar, in ancient Kashmir, lived in a separate part of the city named Malchemar, Mar stands for locality and malechhe stands for Muslim. They ate and sold beef. (Kalhana VII 1232).

## **V. The Sufi order of Rishian-e-Kashmir.**

The 1<sup>st</sup> Muslim Sufi, of whom we have a written record, is Bulbul Shah at whose hands Rinchen the ruler of Kashmir (1320-23 AD) publicly declared himself to be a Muslim. The most celebrated of local saints Noorud Din Noorani r.a. (1377-1438 A.D) founded the order of Rishian-e-Kashmir. But it is claimed in his own words that it has existed in ancient period as well and he names Ahmad, Ovais, Rumah, Palas, Zalka and Miran as six in the line preceding him. Baba Daood Miskati has expounded this theory (1605-27 A.D)

From the foregoing facts one can conclude that not only had Islamic precepts got known to the people of Kashmir but Muslims had settled in its salubrious

climate from the very beginning of Khilafat-e-Rashida, if not during the life time of the Prophet (SAW)

The Prophet (SAW) had deputed two emissaries to the king of Kashmir, the king of Kashmir had got the Holy Quran translated into the Kashmiri language, Muhammad ibn Elkasim came to Kashmir and Hanim settled in Kashmir, Lalitaditya got wise and learned men from Turkistan to his court, Mahmood Ghaznavi came to Kashmir, there was predominance of Dards and Turks in Kashmir, Muslim missionaries lived in the valley are facts recorded in so many documents and all these facts pertain to the first four centuries of Hijra era i.e. over 300 years before Islam got the Kashmir under Rinchen converted to its fold.

But to my mind a more striking and important fact is the theory expounded about the Sufi order of Rishian-e-Kashmir, some believe that it is an off shoot of the Buddhist and Brahminical mysticism and that the Islamic Rishi order had existed in ancient period also in the form of Brahminical, Buddhist and Sakimonist practices." (Baba Daood Miskati 1605-27). Apparently the term naked mendicants refers to the Muslim missionaries who lived at the sub-subsistence level and hardly cared for personal comforts of clothing and food. We find similar conditions in the accounts pertaining to Sheikh-ul-Alam (757-820 H) and Makhdoom Sahib (900-984 H).

"The rule of the Muslims came as a blessing not only politically but intellectually and spiritually. It popularized Islam in Kashmir, which revolutionalized the thinking of the people and their whole attitude to life. Politics had dehumanized the Kashmiris; Islam made them again."\*

Sultan Shamsud Din ruled for 3 years and was

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\* Bazaz P: 49

succeeded by his son Sultan Alaud Din who ascended the throne in 1342 A.C. (748 A.H) and ruled for 12 years. The celebrated hermitess Laladedi lived during his reign. It was in 757 A.H. that Hazrat Nuru Din Noorani r.a. was born. Hazrat Syed Jalalud Din Makhdoom Bukhari r.a. also visited the valley during this period, stayed for a few weeks and returned back. In 761 A.H. Sultan Shahabud Din ascended the throne. He ruled magnificently upto 780 H. During his long and munificent rule of 19 years he extended his domains upto River Sutlej and crossed swords with Sultan Ferozshah of Delhi. He also defeated Sultan Ahmad Khan, king of Kabul. He annexed Badakhshan Ghazni, Ghor, Qandahar and Hirat. When Shahabud Din was engaged in war with Ferozshah an unique event took place. Peace was arranged between them by a great saint and divine. After this he visited Kashmir. This divine is named Hazrat Mir Syed Ali Hamadani r.a. and is briefly referred to as Shah-e-Hamadan.

## **Vi. Shah-e-Hamadan**

Hazrat Amir Kabir Ali thani Mir Syed Ali Hamadani r.a. was born at Hamadan, Iran in 714 H/ 1314 C.E. Hamadan was then a great centre of Islamic learning. At a young age he mastered all the available knowledge in Theology, philosophy, Metaphysics and Sufism and traveled extensively seeking knowledge and practising spiritualism till he became a scholar of repute and a perfect saint and mystic. He spent his life in propagating Islam and undertook several extensive tours through difficult terrains and over hazardous routes. He came to Kashmir three times in 774H/ 1372 A.D, 781H/ 1378 A.D and 785H/ 1383 A.D.

During his 1<sup>st</sup> visit i.e. 774 A.H. Shah-e-Hamadan held intellectual and spiritual debates with a great Hindu Yogi Shahpore, the keeper and chief priest of the large temple built in the heart of the city by king Perversain in the second century A.C. The learned Hindu Sadhu wielded great influence on the Hindu



masses and also on the Hindu intelligentsia. The Superior spiritual and intellectual caliber of Shah-e-Hamadan converted the great yogi to Islam amidst a large gathering. This, in turn resulted in mass conversion. A platform was built for offering the five congregational prayers.

The second visit came about in 781 H, during the reign of Sultan Qutub Din (780-796H). This time he was accompanied by 700 Sayids and stayed in the valley for 6 months. He spent his time in propagating Islam and built mosques and posted the learned Sayids in various parts of the valley to give detailed instructions in the tenets of Islam, to the newly converted Muslims. Then he left for Kashgar and China.

His third visit took place in 785 H. A year later he left the valley via pakhli passed away enroute at Kener in 786 H (1384 A.D) at the age of 72. His earthly remains are entombed at Khutlan (Turkestan).

The largest number of Muslims in Kashmir owe a great debt of gratitude to this luminary of Islam for bringing them within the fold of Islam. He is known as "Baniyay-Mussalman" i.e. the founder of Islam in Kashmir. The great Khnkah, built at the site of the old temple, and known as Khnkah-e-Mualla, is a centre of great devotion for all the Muslims of the valley, and is held in great esteem. It was actually built in 798 H (1395 A.D) during the time of his son but Shah-e-Hamadan had built the stone platform on which the superstructure was raised subsequently.

Shah-e-Hamadan wrote many books on Theology Sufism and Public Administration. "Awarad-i-Futhiah": is a concise primer describing the unity and attributes of Allah in a grand and sublime style. It is recited twice daily in unison in the morning and night congregational prayers at Khankahi Maulla and is, otherwise also recited by tens of thousands of Kashmiris all over the

valley. Many Kashmiris have committed it to memory. "Chihil-Asrar" pertains to Sufism. "Zakhiruatul Maluk" relates to the Art of Government and was given as advice to Sultan Qutub Din. Among his other books may be mentioned the following:-

Sharah Fasoosul Hakam, Asrrarul Nuqr, Risala Nuriah, Maktoobat dar Maarifate Soorat-u-Seerat-e-Insan, Sharah Qaseeda-e-Khumriah, Fardia, Risala Istilahat-e-Ilm-ul-Qiyafah, Dah Qaydia, Muaadat-ul Qurba, Kitab-u-Sabeen fe Fazail Ameer-ul-Mumineen, Ali, Arbayeen, Raodat ul Firdaus, Firdaue-ul-Akhyar, Manaazil-ul-Salikeen, Khulasa-ul-Manaaqib.

He has left two relics of the Holy Prophet.

1. Tent-pole used in Jihad-i-Badr, and
2. Standard of the Prophet.

These relics are taken out and exhibited, when offering mass prayers, on the occasion of any natural calamity afflicting the Muslims.

Shah-e-Hamadan received instruction in Tasawoof and maarifat and also in Islamiyat like Tafsir, Hadith, Fiqah. Aqaaid from his maternal uncle Syed Alau Din Semnani. He received spiritual guidance from Sheikh Abdul Barakaat Taqiuddin Basti, Sheikh Sharafuddin Muzdqani of Rae. During his extensive world tours he met many Ullemma and Sufis. In Saluk-o-maarifat he belongs to Kubravi Silsila which was founded by Sheikh Najmuddin Ahmad Kubravi Khwarzami in 618 H (1212 A.D). Among the great Syed Luminaries, who helped Shah-e-Hamdan in propagating Islam in Kashmir may be mentioned the following:-

Mir Syed Haider, Syed Jamaluddin, Syed Kamal Sanai, Jamaluddin Alai, Syed Ruknudin, Syed Mohammad, Syed Azizullah.

He belonged to Hambali school of thought. But he found that the Muslim in Kashmir belonged to Hanafi school of thought. He respected their system and in the over all interests of Islam did not suggest any changes in their practices.

### **Vii. Hz Mir Mohammad Hamadani R.A.** (774 H-854H)

Ten years after the passing away of his illustrious father Hz Amir-i-Kabir Shah-e-Hamadan r.a. Kashmir is graced by Hz Mir Mohammad Hamadani r.a. in 796 H, at a young age of 22 years in the company of 300 Syed and scholars. He stayed in the valley for 22 years. A large assembly of syeds and scholars settled there due to his influence. He built Khankah-i-Mualla at Srinagar, Khnkah-Wala at Wachi, Khnkah-Alla at Tral and Khankah- Kubraviah at Mattan. He propagated Islam throughout the valley. One of the converts was Seh Butt, the Prime Minister of Sultan Sikandar (796H-820H/ 1389-1413 A.C). On joining the fold of Muslims Pandit Seh Butt took the name Malik Saifud Din. His daughter Bibi Baria was married to Hz Mir Mohammad, her remains are entombed at Kralpora in his own garden, the shrine being called *Dedamooji*- the mother superior.

He also preached Islam in Baltistan and built Khankahs at Shigur and at Leh.

Haz. Mir Mohammad r.a. presented a valuable jewel for the cost of land and constructions. The Waqf-nama drafted by him contains the following salient point:

1. The mosque has been built on the stone platform which in turn erected by Shah-i-Hamadan under the inspirational guidance of the holy Prophet.
2. The keeper and the disciples have small rooms built for them on Northern and Southern ends of Khankah for devotional purposes.
3. A Superintendent is appointed to look to the comforts of inmates of the sanctuary, devotees strangers, pious men and seekers after truth. He

is advised to serve the elderly, obey the pious, be a brother to youngsters and a father to orphans. He should clothe the naked and feed the hungry.

He left for Haj in 817 H and thereafter went back to his native land where he passed away in 854H.

### **Viii. Bud Shah**

Amir Timur (736-807 H), ascended the throne at Balkh in 771 H. In 801 H he set out to conquer India. He encamped at Attock, where Sultan Sikander (796-820H/ 1389-1413 A.C) sent to him presents and obeisance. After the conquest of Delhi Amir Timur conquered Jammu but allowed the Raja to continue to rule it. Later, when Amir Timur returned to Samarqand, Sultan Sikandar sent to him presents alongwith his son Shahi Khan. The Prince stayed at Samarqand for 7 long years. Amir Timur is reported to have terrorized the Syeds. Many of them escaped from his contemplated massacre. This is said to be one of the Chief reasons why a large number of Syeds flocked to Kashmir in the company of Haz. Shah-e-Hamadan r.a. and his son Haz: Mir Mohd Hamadani r.a.

These syed luminaries spread Islam in every nook and corner of the valley. There is hardly any mohalla or any village, which has not enshrined the earthly remains of these Muslim divines in Zairats, which dot the valley and are conspicuous by their characteristic architecture.

Sultan Sikandar, who ascended the throne at a young age of 8 and died in 820 H (1413 A.C) at the age of 32, ruled for 24 years. He was married to a Hindu lady, Shoba Mahadevi. His commander-in-chief Achaladeva embraced Islam and took the name Abdul Raina. His Prime Minister Pandit Suhabhatta embraced Islam and took the name Malik Saifud Din, Sultan Sikander is known as But-Shikan i.e Iconoclast. Like Mohmood Ghaznavi he broke idols. He is also, reported



to have destroyed many temples and pursued a policy of persecution of Hindus. He was succeeded by Shahi Khan who ruled Kashmir for 50 years from 827-878 H (1420-1470 A.C). He is affectionately remembered as Budshah i.e. the Great King. He is known to history as Sultan-Zainul-Abidin.

Budshah was a statesman soldier, a generous and a liberal ruler and a scholar. Although himself a devout Muslim he restored confidence among his non-Muslim subjects and he removed the scars of the rule of his father by rebuilding the temples and abrogating all intiquitous laws. He recalled the Brahmins who had fled from Kashmir.

Himself a student of Sanskrit he got Rajtarangni and Mahabharata translated into Persian by Mulla Ahmad Kashmiri. He could speak Persian, Hindi and Tibetan fluently. His courtiers included eminent Hindus like Jonaraja and Srivara the historians, Uttasom of the translation bereau. Yodbabhatta who was deputed to Maharashtra to study Atharva Veda, Simba the Astrologer, Karpurbhatta the Physician, Ruyabhatta the Astronomer, Ramananda the Chemist, Shivbhatta the Physician. He also invited great Muslim scholars. Maulana Kabir Nehvi was induced to return from Herat and appointed Sheikhul Islam and Vice-Chancellor of the Dar-ul-Uloom. He also arranged translation of Arabic and Persian books into Sanskrit. Qazi Jamalud Din, a scholar of repute and a devout Muslim, was the Chief Justice; he lived an austere life at Khankah-i-Mualla. Syed Hussain Qummi Rizvi, a great scholar of theology, preached Islam with head quarters at Zainager. Other Muslim savants included Mulla Parsa, Mulla Muhammad, Maulana Nadri, Mulla Madihi and Qazi Hamidud Din.

He built many public works including canals, bridges, roads, caravanserais and resthouses, towns, gardens, mosques, temples and monasteries. He

patronized art and encouraged poetry, music and painting. He secured the country and made it prosperous. He extended his domains to Punjab, Kulu and Ladakh.

He sent men to Persia and other middle eastern countries, collected about 25000 books including those on Hadith and established a Library. He established a college at Zainagir and a madrassa at Seer near Pattan. He established diplomatic relations with the rulers of Hindustan, Turkistan and King Khaqan Sayeed of Khorasan. He established relations with Sultan Mahmood of Gujrat, Sultan Bahlool Lodi and kings of Egypt and Syria.

He built Serias in Harmain-ul-Sharifain of Mecca and Madina.

The Sultan profited spiritually from the company of Muslim saints like Janab Sheikh Bahauddin Ganjbaksh r.a. Jb: Sheikh Noorud Din Noorani r.a., Jb. Syed Hussain Mantaqi r.a., and Jb. Syed Nasirud Din Baihaqi r.a. and others.

He had pledged at the hands of Jb: Syed Hussain Mantaqi r.a.

### **Ix. Sheikh Noorud Din Noorani r.a.**

1377 A.C – 1438 A.C (757—820H)

The Sheikh was born at Kaimuh in 757H/1377 A.C. His father Salar Sanz had embraced Islam at the hands of Hz: Syed Hussain Simnani r.a. He was the 5<sup>th</sup> descendent of Raja Ogra Sanz of Kishtwar. The Sheikh's mother Sodar Moji also comes from the same dynasty. She is reported to have received spiritual guidance from Laladed. On his birth the Sheikh did not suck his mother and Laladed is reported to have induced him to have the suck.

The Sheikh, it is recorded, received spiritual guidance directly from the Prophet (SAW) in 787 H when the Prophet (SAW) accompanied by his 4 illustrious friends, graced him with his presence. The Sheikh lived an austere life and remained absorbed in deep meditation. He left his family and lived in caves in seclusion. He founded the famous Sufi order of "Rishiani Kashmir". Among some of his illustrious Khalifas may be mentioned Baba Bamud Din r.a. and Baba Nasarud Din r.a. His extreme piety and self—abnegation spread Islam rapidly in Kashmir.

Syed Hussain Simnani r.a. Haz: Shah-e-Hamdan r.a. and Haz: Mir Mohammad Hamdani r.a. met the Sheikh and had long discourses with him. These syed luminaries were great scholars besides being great Sufis and these contacts were of immense benefit to the Mussalmans of the valley.

The Sheikh is venerated and adored by the Kashmiris. He is called "Sheikh-ul-Alam" i.e. the Sheikh of the world. He is also called "Noorani" i.e. one who caused light to spread all over. Luminaries like him are responsible for spreading Islam rapidly and peacefully in the Valley to the wonder and astonishment of all.

His earthly remains are entombed at Chrar-Sharief to which multitudes come for obtaining spiritual bliss. Even coins have been struck in his honour.

The Sheikh's sayings are preserved in what has come to be known as Rishi-nama or Noor-nama i.e. (Rishi's saying or luminous sayings). These verses, in old Kashmiri, continue to move thousands of people into ecstasy. The Sheikh's rendering of some Quranic ordinances in pithy Kashmiri versed is simply a marvel.

About the sufi order of Rishian-e-Kashmir, which he founded he says.

1. *Aval Rishi Ahmad Rishi*
2. *Daom Hazrat Ovais Ao*
3. *Triyum Rishi Rumah Rishi*
4. *Tsurium Hazrat Palas Ao*
5. *Pantsium Rishi Zalka Risi*
6. *Shiyum Hazrat-e-Miran Ao*
7. *Satimis Karnam hishi na dishay*
8. *Bo Kuh Resh me kiah nao*

### **Meaning:**

1. The First Rishi is Ahamd Rishi (apparently the Holy Prophet s.a.w.s.)
2. The second Rishi is Hazrat Ovais (Haz. Ovais Qarni r.a.)
3. The third Rishi is Rumah Rishi (This may be a Rishi who lived in Yarwan Forests during the reign of Raja Jaskar and is reputed to have lived for 322 years or Hazrat Kh: Khizr A.S.)
4. The Fourth Rishi is Haz: Palas (He is reputed to have lived for 118 years).
5. The fifth Rishi is Zalqa Rishi (of Dandak village of Hamal area).
6. The sixth is Hazrat Miran (The reference may be to one of Rishivan, Safapur who lived for 83 years or to Hazrat Mir Syed Ali Hamadani r.a.).
7. The Seventh number is ascribed to me.
8. how come I be a Rishi? How come this title apply to me?

I have tried to give a literal rendering. It is a person of high spiritual attainments who can interpret these mystic sayings. But one thing is clear. Although Islam



attained temporal and visible domain in the valley centuries after the Prophet had left on high the spiritual influence had continued to spread right from the time the Prophet sent emissaries to various parts of the World.

These emissaries must have found Kashmir a fertile ground for popularizing Islam. Themselves living lives of extreme piety and self denial they must have become objects of veneration. In the Valley which was already an abode of mystics. They created bands of disciples and missionaries who spread in all directions preaching and practicing the message of love and brotherhood regardless of one's Caste, Creed, Colour or Social status. Actually they had aversion for the company of the rich and of the rulers. They considered their company and even their visits as a hindrance to higher spiritual attainments. They preferred to live in seclusion and selected secluded and far off places for their sojourn.

They were peace-loving. The inroads of military and political adventures which felt trails of misery behind among the masses, must have helped in encouraging them to concentrate their activities within the peaceful atmosphere of the Valley.

The spreading of this mission quietly continued unabated And Sheikh-Alam Haz: Noorud Din Noorani definite form hence forth named Rishi Order.

Having hinted briefly on the Sufi order of "Rishian-e-Kashmir" let me quote Sheikh-ul-Alam again.

1. *Tuj lagin Nafsus yat na Zah Pushta*  
*Tal metch gununam petch bani nar*
2. *Muhammad Sahibun kheun ta cheun wutchta*  
*Treya Treya doha aas karan iftar*
3. *Krey ta Bandagey kar temou kishta*

*Payi mubarakan watuk Zarar*

**Meaning:**

1. You keep on feeding yourself but the appetite never abates.  
When you die you will burn as a heap of hay.
2. Watch what (Haz) Muhammad (SAW) Sahib used to eat and drink.  
He broke fasts at 3 day's intervals.
3. He remained absorbed in Worship and Devotion (to the extent that)  
His feet got swollen.

Here he laid stress on control of 'self' devotion meditation and prayers setting the Prophets as a model. About 'self' he again warns in these words:

1. *Nafse Karnam adal ta wadal*  
*Nafse meyun Shaitanus badal ao*
2. *Nafse loran kreye heund kadal*  
*Nafse karum Zadal Tsey*

**Meaning:**

1. It is 'self' that leads astray.  
It is 'self' that came in place of Satan,
2. It is 'self' that dismantled the bridge built on worship.  
It is 'self' that converted (this citadel) into a weak hay-stack.

About God he says:-

1. *Soi Oostai Soi ho asi*  
*Soi Soi karzi yeti.*
2. *Soi sari andesha kasi*

*Wah Zoowo Payes Peta*

3. *Khema Kheam karan yed no aye*  
*Way zoowo yutoi kheta.*

4. *Dhian dita wanto kota gai batsia*  
*Wah zoowo payes peta.*

### Meaning:

1. He was. He is.

Remain absorbed in Him here.

2. He will remove all your fears

Oh: self grasp this point.

3. your appetite (for carnal desires) has never  
satiated.

Oh: self this much was enough.

4. Ponder where have gone your kith and kin

Oh: self (why not) grasp this point.

About aversion for truth and attachment for  
untruth:-

1. *Poz wanaan pun Zun Natak*  
*apoz wanaan lagey ras.*

2. *Muhammad (SAW) traveth Iblis ratak*  
*So choi watchan khatak kas*

### Meaning:

1. When (it comes to) telling the Truth you  
tremble like a leaf.

(but) when telling lies you feel so much urge.

2. You forsake (Haz) Muhammad (SAW) and be  
friend Iblis (i.e. Satan).

he is watching you; you can't conceal from Him.

About *Ilmo-Amal* (knowledge and action) he says:

1. *Alhamdu Qul huw Allah Attayatoo*  
*Palakhy tiy Chui Quranas yatoo*

2. *Nata Ibleesan Pariyau Kotto*  
*Gose Patran sug moolun dratoo*

3. *Zikri Sait Paroom Allah Hu*  
*Fikri sait Sapnus kaloo*

4. *Delai deuthum bod Arshi Allah*  
*Boozum kanow Fainnama Tuwaloo.*

### Meaning:

1. Alhamdu (i.e. Sura Fatihah, Qul hu Wallah (i.e. Sura Ikhlas) and Attayayat if you nurse them they are equal to Quran.  
(i.e., for an ordinary mortal there is enough guidance in a few Suras and Salaat (Prayers) are enough for one if one is earnest about guidance and salvation).
2. Otherwise Iblis attained great scholarship It meant watering the leaves but cutting the roots.  
(i.e. mere knowledge is useless as happened in case of Iblis who fell because of pride inspite of great knowledge and status).
3. I recited and learnt Allah Hu  
When I meditated I became speechless.
4. My heart witnessed Allah (the Grand seat of Allah),  
My ears heard the voice "Faainama Tuwaloo" (i.e. the Quranic verse pertaining to the presence of God everywhere viz "Faainama Tuwaloo Fathamma Wajhullah" i.e. in whichever direction you turn your face there God is present).



About Gratitude and ingratitude he says:-

1. *Para pare lagzi tas paighambarus*  
*Yasandis daurus Rahmat Che jaree*
2. *Kama Kama Niamats ditsoyim yet Samsarus*  
*Kansi ek ti karan na shukrguzari.*

### Meaning:

1. Lst us adore that Prophet  
whose domain is full of Mercy (ref to the tide of  
the Prophet Muhammad (SAW) Mercy for the  
worlds)
2. Which bounties I (i.e. God) bestowed on the  
world.  
But I found none (real) grateful.

About Zikr he says:-

1. *Su Chuna Wachan qeelus ta Qalus*  
*Su Chus wachan dila kis halus kun*
2. *Dil cheuy gad tai hokh mo thavun*  
*Zikri heund pony dis lasiyo tavay*

### Meaning:

1. He does not look to what one says  
He watches the inner motives of Heart,
2. The Heart is like Fish; don't leave it dry,  
Water it with 'Zikr'; it will thus survive  
'Zikr' means Zikr-u-Allah  
remembrance of God i.e. 'La-illaha-illAllah
3. *Kar tow 'Zikr' Zeo dith Talus*  
*Deva Raz honz yiyi zalus kun.*

### Meaning:

3. Get engaged in 'Zikr' with your tongue attached to  
palate.

It is (then) likely the (besought) goose (the beloved God) will come within your reach.

About 'Salaat' i.e. prescribed prayers and 'Adab' i.e. manners he says:-

1. *Nimaz Chei Zaminus phul zan Wavanoo*  
*Adabachi Nenda karus khasiyo tawuy*

### Meaning:

'Salaat' is (like) sowing seed in the ground.  
Do weedings of Adab; (it) will then grow.

Just as a good crop of paddy is assured with repeated weedings- a cumbersome operation; so with 'Salaat'. A mere ritual is not enough. The heart must be really attentive and all conditions prescribed for attaining this state must be fulfilled. And all deleterious thoughts must be weeded out.

### X. Tsata Kore (the girl disciples)

Buhat Bibi and Duhat Bibi are stated to be the daughters of a patwari of Dryagam who accepted Islam at the hands of Sheikh-ul-Alam and spent their life time as great ascetics and under Sheikul Alam's spiritual guidance, attained great heights in the spiritual domain. When in 814H, the Sheikh-ul-Alam held a discourse on spiritual issues with Syed Mir Mohammad Hamadani r.a. at Zaloosa, these two pupil daughters also took part in the same. Their discourse in part is recorded thus:

- |         |  |
|---------|--|
| M.M.H.  | O! Sheikh why have you weakened the horse so much?   |
| S.A.    | Being a weak horseman I fear lest it defy the reins, get out of control and throw me off the saddle. |
| D. Bibi | what for is a horse and a saddle required by one who has reached the destination?                    |
| M.M.H.  | Who are the ones who have got to the   |

- destination?
- D. Bibi Those who have freed themselves from their self.
- M.M.H. Have you attained freedom from self?
- D. Bibi If I had not attained freedom from self how dare I interfere in the discourses on secrets in this blessed company?
- M.M.H. Are you a daughter or a son?
- D. Bibi If I am nothing then I am neither a daughter nor a son.  
If I am something then I am nothing.
- M.M.H. Wherefore have you attained this bliss?
- D. Bibi From the fact that I have got rescued from spiritual death.
- M.M.H. You are telling us most meaningful things.
- D. Bibi Pure talk suits a pure company.
- M.M.H. Why have you given up eating meat?  
to S.A.
- D. Bibi In our religion it is wrong to injure life. Therefore cannot kill a living creature.
- M.M.H. The killing is done by others. We receive pure and Halal meat.
- D. Bibi Even then it is not proper, because each creature depends upon the Nerve of back bone and that is Haram (forbidden)
- M.M.H. Then why have all the Prophets and distinguished Aulia (friends of Allah) eaten?
- D. Bibi They had reached a stage where these things became lawful to them and the masses follow them. And we have not yet reached that stage where all these things would become lawful to us.

O; Hazrat; A question should have been asked of the Sheikh as to why he has made unlawful for himself both this world and the Hereafter.

So that I might reply what is this world and what is the hereafter and why have the dear ones of God made both these Haram for

themselves. For him the question of meat being Halal or Haram hardly arises.

Hazrat M.M. Hamadani r.a. was highly satisfied with these replies. The two girl saints are, then reported to have expressed their great desire to be buried at the place where the Syed and the Sheikh had taken seats. And God granted their request. Their earthly remains are entombed at the Shrine known as "Tsata Koren heund"- the Pupil Girl's at Zaloosa a couple of miles on the motor road from Chari-Sharif towards Srinagar.



## Rishian-e-Kashmir

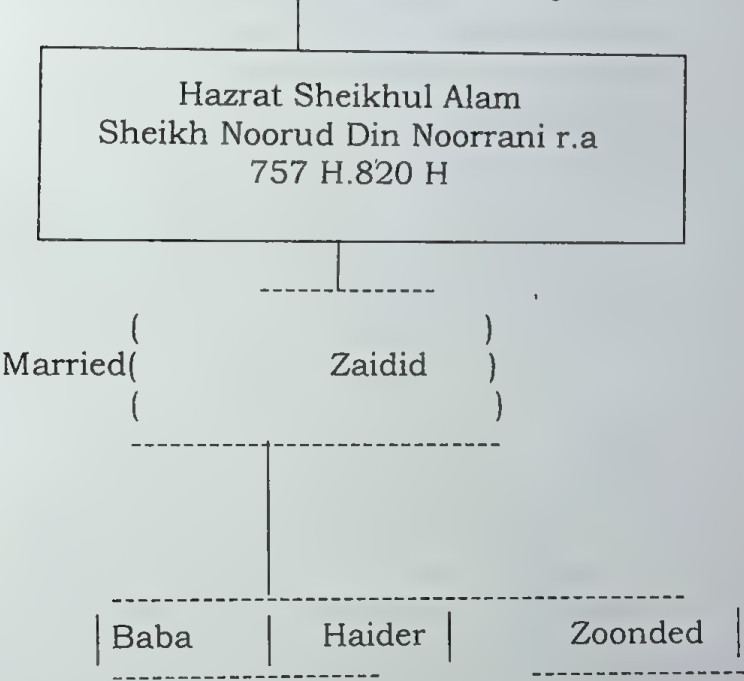
## Sufi Chart

- |                                   |                 |
|-----------------------------------|-----------------|
| 1. Ahmad Rishi                    | 2. Hazrat Ovais |
| 3. Rumah Rishi                    | 4. Hazrat Palas |
| 5. Zalka Rishi                    | 6. Hazrat Miran |
| 7. Sheikh Noorud Din Noorani R.A. |                 |
| Nunda Rishi 727-820 H             |                 |

Baba Bamud Din r.a.	Shaik	Sheikh
Booma Sad	Zainud Din	Baba Lateef-
(Booma Zoo)	Zia Singh of	ud-Din r.a.
	Banderkote	Avat Raina
	Kishtwar.	Ruler of
	(Aishmuqam)	Mareo Advan
	(Poshkar- Beru)	
Baba NasrudDin	Sangram Dar	
Baba Qayamud Din	Baba Qutbud Diu-Kati Pandit	
Lacham Rishi	Rupa Rishi Suda Rishi	
Baba Ghulam Din (Bren)	Baba Taz Din	
Baba Gulab Rishi	Shanga Bibi- Yaavan Mats.	
(Khul Narvaw)	Buhat Bibi Duhat Bibi	
Badrud Din Sadrud Din	Sela Bibi (1)	
(Pargana Bangel)		
Diti Rishi	Sela Bibi (2)	
Sozan Rishi (Yangerwari)	Deta Bibi (Ncoshehr)	
Baba Lacham Rishi (2)	Sad Shera Kanth (Pampore)	
Maulana Naik Rishi	Baba Feroz Rishi	

**Geneological Chart  
of  
The Family of Hazrat Sheikhul-Alam**

Raja Oograsanz of Kishtwar  
Drupta Sanz  
Zanga Sanz (Killed During Zulcha's invasion)  
Hanar Sanz (Lived at Gud Sathu)  
Garzasanz  
Salar Sanz ..... Sadra Moeji



## Mir Shamsud Din Iraqi

Sultan Hussain Mirza of Khorasan deputed an ambassador to the court of Sultan Hassan Shan (880-892H) in 892 H. (1487 A.C) in the person of Mir Shamsud Din Iraqi. He was a scholar of great repute, lived a noble and an exemplary life and by his ability converted many Hindus to Islam. He was a Shia and converted many Sunni Muslims to his school of thought. One of them was Hussain Chak, a powerful nobleman. This led to bickerings and intrigues which in course of time resulted in feuds and Sunni-Shia conflicts and thus the Government was weakened. Mir Iraqi stayed in Kashmir for 8 years after the death of Hassan Shah and paid a second visit to the valley during the reign of Fateh Shah. The propagation of Shia faith led to bickerings and bitterness between the Sunnis and for many generations, ruthlessness, cruelty, torture, suppression and wars became an order of the day. Daniyal s/o Mir Shamsud Din Iraqi was executed. The later Sultans of Shahmiri dynasty had become corrupt, cruel and effete and so in 1555 A.C. Sultan Habib Shah was dethroned. After governing Kashmir for 216 years their rule came to an end. Then came the turn of *Chaks* who ruled Kashmir for 31 years. They were shias and had been persecuted by the Sunni Sultans. So they favoured Shias and started taking revenge on the Sunnis. The Sunni religious leaders were persecuted and some of them were even executed Khwaja Tahir Rafiq Suhrawardi, a disciple of Haz. Sultan-ul-Arifeen Sheikh Makhdoom Hamza r.a. was one of the persecuted divines; he had to go in hiding. The Chak rulers were ease loving, intolerant and short sighted. The Mughal emperor Akbar took advantage of the internal disunity, invaded Kashmir in 1585 A.C and Usuf Shah Chak capitulated on terms which Man Singh accepted and advised the king of Kashmir to present himself before Akbar. The Mughal Emperor having rejected the terms and disallowed Usuf to return to his homeland, the sensitive Hindu General was deeply pained to find his

pledged word dishonoured and committed suicide.”\* Usuf was exiled to Bihar. Yousuf's son, Yaqub Khan fought the Mughals and made their life miserable. But he followed the old policy of persecution of Sunni Muslims and murdered the Chief Qazi Musa A deputation of Kashmiris led by Sheikh Yaqub Sarfi r.a. and Baba Daud Khaki r.a., great Muslim divines, waited upon Akbar and asked for help for being liberated from the tyranny and misrule of Shia Chaks. The valley was then annexed by the Mughal Emperor in June 1586 A.C without meeting any great resistance.

Haz: Sutan-ul-Arifeen Makhdoom-

## **Xii. Sheikh Hamza r.a. 900 H – 984 H.**

Hamza Raina was born in 900 H at Tujar, a few miles from Sopore. His father Usman Raina lived on agriculture and had attachments to Sufis. His grand father Zaiti Raina had settled in Tujar after his father, Jehangir Raina, a minister of Sultan Hassan Shah was murdered by Malik Ahmad Yatoo. He belonged to the family of Rainas i.e. Ministers, Ahmad Raina having been a Minister of Budshah, Himat Raina a C- in C, and Daulat Raina a Minister of Sultan Sikander. Daulat Raina's father Ravanchander was a son of Ramchander C- in C of Raja Sahadev. The ancestry is traced to Raja Malchander of Kangra, a ruler of Chanderbansi tribe.

The lad received early education in the Khanqah. Baba Kubravi, Mulla Lutfulla and Baba Fathulla were his teachers. He was then shifted to Khankah Shamsi at Kamangar pora near, Jamia Masjid Srinagar where he mastered Fiqah, Hadith, Tafsir, Logic, Philosophy, Sufism, Avrad-o-Afkar and Akhlaq-o-Adab. He was an exceptionally brilliant Youngman, a genius.

It took him no time in taking rapid strides in scholastic achievements and highest spiritual attainments. It is believed that in the mosque of Kohi

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\* Bazaz P: 70



Maran, where he was occupied in deep meditation the Holy Prophet and the four Khalifas visited him and gave him spiritual guidance. In the Jama Masjid Haz: Khwaja Khizr A.S. is reported to have graced him with his company. In spiritual education he is indebted to Syed Jamalud Din Bukhari (Dehlavi) r.a. who educated the Sheikh in compliance with orders of the Holy Prophet, and initiated in Silsila Suhrwardiah.

Due to his extraordinary capabilities, piety and spiritual attainments he attracted numerous people and strengthened the hold of Islam on the inhabitants of the valley. His disciples included eminent personalities drawn from the Sholarly and Administrative classes of the society like Haz: Sheikh Baba Daud Khaki r.a. and Mulla Shamsud Din Pal r.a. Thus was founded a Sufi order called Sultaniah.

His contemporaries were Syed Ahmad Kirmani, Sh. Yaqub Sarfi, Mohd Tahir Rafiqi, and Haji Ahmad Qadir r.a.a.

He toured the valley for propagating Islam and established various centres, the prominent ones are Aham (Bandipur), Nadihal and Tujar.

The earthly remains of the saint are entombed on Kohe-Maran next to the Fort. The Ziarat is frequented by tens of thousands of devotees. Popularly known as Makhdoom Sahib he is the Patron Saint of the Kashmiris. The Ziarat dominates the city and is visible from quite a distance.

## **Spiritual Chart**

Hazrat Janab Makhdoom Jahanian R.A.

Haj: Abdul Wahaab Qutab-ul-Aqtab

Syed Jamal-ud-Din Bukhari

Baba Fathullah

Khankahi Shamsi Chak

Masjid Koh-e-Maran  
(The Prophet s.a.w.s.)

Masjid-e-Jamia  
(Haz Kh: Khizr A.S.)

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Mahboobul Alam Haz: Sheikh  
Hamza R.A.  
900-984 H

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Sheikh Baba Daood Khaki

Mulla Shamsud Din Paul

Khwaja Hassan Qari Yaldemari (Shiv)

Khwaja Ishaq Qari (Mazar-e-Baqiah)

Sheikh Ahmad Chagli

Sheikh Hassan Mutawali  
Sheikh Bahram.

## **Genealogical Chart of the dynasty of Makhdoom Sahib**

Raja Malchander	Ruler of Nagarkote 526 H Kangra-Chanderbansi dynasty.
Raja Sosran Chander	Came to Kashmir Raja Jai Singh gave him Jagir and made him minister and C-in C.
Gahka Chander	Wazir
Balad Chander	Wazir
Sangrama Chander	Wazir
Rama Chander	Wazir, killed by Renchan Shah in Anderkote in 725H
Ravan Chander	Raina i.e. Minister Brother of Kota Rani w/o Renchen Shah
Daulat Raina	Minister of Sultan Sikander
Abdal Raina	
Ahmad Raina	Minister of Bud Shah
Jehangir Raina	Minister of Hassan Shah. Killed by Malik Ahmad Yatto
Zaiti Raina	Went to Tujar Jagir
Usman Raina	Devoted to Sufism. Engaged in Agriculture.

Sultan-ul-Arifeen Haz: Makhdoom  
Hamza r.a.  
900 H-984H

### **Xiii. Haz: Sheikh Yaqoob Sarfi R.A.**

Known as Aishan Sahib he has been one of the most distinguished and renowned Sufi Scholar luminaries of Kashmir. He was born in 988 H. At the age of 7 he had committed Quran to memory and then became a pupil of Maulana Ani and Mulla Baseer. He mastered Theology, Philosophy, Logic, Astronomy, Grammer, History, Mathematics, Medicine and other sciences of the time. In a dream he saw Sheikh Hussain Khwarzimi of Samarqand informing him that the Sheikh Khwarzim has been instructed by Haz. Amir-i-Kabir to coach Sarfi and Sarfi should, therefore proceed speedily to Turkistan. He complied and undertook the hazardous journey. Very soon he acquired a high status in Sufism, and returned to Kashmir. He left again for Khorasan and benefited spiritually from the company of great Saints like Sheikh Salim Chisti and acquired relics including cap of Haz: Bayzzid Bastami and cane of Haz: Imam Moosa Ali Raza r.a. He left for Haj and met Haz: Sheikh Ahmad Sirhindi Mujadid Alaf Thani r.a. He brought books on Tafsir and Hadith. At Agra he had a trance in which the Prophet appeared and blessed him. He is credited to have performed many miracles.

He spent his life in preaching Islam and expounding the laws of Shariat and practicing Tariqat. He passed away in 1003 H and his earthy remains are entombed near Zaina Kadal.

Sheikh Yaqub Sarfi is one of the greatest Sufis, Scholars and distinguished poets. For composing Persian Poetry he is named Jami the second. His works are numerous. These include Muslikul-Akhyar, Wamiq-o-Uzra, Laila Majnu, Magaziun-Nabi, Muqamati-Murshid, Manasik-i-Haj, Commentary Sahih-e-Bukhari, Tafsir Parts 29 and 30 of Quran, Risala Azkar, Kanzul-Jawahir, Chahar Risala Dewani, Naat, Manqabat etc.

He took part in politics and led a depntation to Akbar against the Chak rule.



#### **Xiv. Sheikh Baba Daood Khaki R.A.**

Born in a Ganai family of Kalashpora, Srinagar in 928 H he lost his parents in childhood. He was a brilliant student and distinguished himself, under great teachers like Mulla Baseer, Mulla Razi-ud-Din and Shamsud Din Paul. The Sultan engaged him as a tutor to his sons. But he gave up this assignment and renounced the world when he came under the influence of Haz: Mahboob-ul-Alam Sheikh Makhdoom Hamza r.a. He gave up all pomp and show and lived a life of greatest austerity and asceticism and came to be known as "Khaki" i.e. belonging to dust. He remained in I'tikaf (solitary meditation) for 40 Chilas i.e. 4 years and 5 months in Khoihama in 968 H and lived on Barley bread and observed complete silence. He is stated to have been graced by Haz: Khwaja Khizr A.S. He visited the shrine of Haz: Makhdoom Jahanian r.a at Multan, met many saints, visited Lahore and returned to Kashmir, where he became one of the great Khalifas of Sheikh Makhdoom Hamza r.a. He was friendly with Mir Syed Ahmad Kirmani r.a. Haji Ahmad Qari and Baba Hardey Reshi. He is credited with having visited all the high altitude springs and sars (lakes) of Kashmir and took Baiyat (pledge) from all the Nags i.e. Snake guardians of the springs. His disciple Hussain Ali has given this account in his book "Tazkirat-ul-Abrar".

"He was a great Scholar and a great sufi and some people call him Imam Azam Thani. He was a great author and wrote "Virdul Mureedeen" and its commentary "Dastoorul-Salikcen", Qasida Jajaliah, Qasida Ghaila, Risala Zarooriah and its commentary "Majmootaul Fuaid."

He passed away in 994 H, and was buried near the Shrine of Haz: Hamza r.a.

He took part in Politics and asked Akbar to free Kashmir from Chak rule.



## CHAPTER VI

# The Teachings of Islam

### 1. What is Islam?

“Surely the true religion with Allah is Islam”.

Q. 3:19

The word ‘Islam’ is derived from ‘Salam’ which is an Arabic word and signifies peace, submission to the Divine Will, safety salvation, greetings. The very word sums up the religion in one word. It means Peace in the Soul. Peace with the creator and also, with His creatures. Peace in the Soul which has made its human will one with the Divine Will, a fiery Resignation, which joyfully accepts the Divine Will, even when it crushes and numbs. It is a Resignation which never challenges, never doubts even when the God’s ways appears akin to annihilation. A true follower of Islam, a Muslim will take even a crushing blow as the mercy of God. That is peace with God. Peace with His creatures implies the doing of good to others.

“O Lord! You are the Author of Peace,  
And from you springs Peace,  
And towards you is Peace,  
Keep me O Lord! in Peace,  
And grant me entrance in the Abode of Peace,  
Glory to thee, My Lord, and exalted art thou,  
the Lord of Majesty and Bounty.”

is an oft-repeated of a Muslim. The words ‘As Salam-u-Alaikum’ i.e. And on you too peace are the words used for greeting each other by Muslims in all parts of the world in place of phrases like ‘Good Morning, Good

Evening, and Good-bye'.

The Muslim enjoys a perfect peace of mind and contentment and in this state of mind he is neither afraid of the future nor in grief about the past.

"Yea-Whoever submits himself completely to Allah and is the doer of good to others, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve."

Q.2:112

Islam, as religion, originated from the Prophet Adam. It was the religion taught by Naoh, Abraham, Moses and Jesus. It was the religion of every prophet of God who appeared in any part of the world. Prophets arose among different nations and in different ages.

"And for every people there is a Messenger."

Q.10:47

"Thou art surely, a Warner, and there is a Guide for every people."

Q.13:7

"And we sent Messengers before thee among parties of ancient peoples."

Q. 15:10

"And we did raise among every people a Messenger preaching worship Allah and shun the Evil one."

Q.16:36

"Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner and there is no people to whom a Warner has not been sent."

Q.35:24

From Adam to Muhammad (SAW) God's prophets have called mankind to Him. They were the vehicles of

the Message to humanity. They were the recipients of His especial Grace and favour; otherwise they were men like other men. The prophets are to be revered and obeyed but not to be worshipped for this would be polytheism (shirk) and Infidelity (kufr).

The names of prophets Adam, Naoh, Abraham, Lot, Jacob, Ismail, Isaac, David, Soloman, Ayub, Joseph, Moses, Aaron, Zacharia, Yehya, Jesus, Saleh, Shoaib, Yonah, Ilyas, Hood, Idris, Zalkifl, Zannon, Yasaa, II Yasin are mentioned in the Holy Quran. But evidently the names of all prophets could not possibly be mentioned.

“And We sent some Messengers who We have already mentioned to thee and some Messengers who We have not mentioned to thee—”

Q.4:164

The Divine Message is wholly contained in the Glorious Quran, a volume of revelations received by the Holy Prophet Muhammad (SAW) during the 23 years of His Ministry. This Book does not annul but confirms the Divine Message received by other prophets of God. But these have not been preserved in their pristine purity in their scriptures and have been corrupted and distorted. The Glorious Quran has however, been preserved in its pristine purity and not even a Comma or a dot had undergone any change.

“Verily We ourself have sent down this Exhortation, and most surely We will be its Guardian.”

Q.15:9

The Glorious Quran is the supreme authority to which the Muslims look for guidance and inspiration. The Prophet Muhammad is the last of all the Prophets.

“This day I have perfected your religion for you and completed My favour upon you and have chosen



for you Islam as religion.”

Q. 5:3

“..... but he is the Messenger of Allah and the Seal of Prophets.”

Q. 33:40

The Quran revises the Torah and the Gospel in a unique and masterly way, adding to their teachings so as to complete the code of law. It contains teachings concerning all the spheres of life, spiritual, moral, social, judicial, economical and political.

The cause of strife is disregard of a common obligation under a common code of Law and Morality. Within a state the courts and police enforce it. But nations must accept similar limitations. To unite the world under One God and one brotherhood, God Almighty addressed the Prophet to announce: “Say: O people of the Book! come to common terms as between us and you: that we worship none but God: that we associate no partners with Him, that we erect not from among ourselves LORDS and partners, other than God. If then they turn back say ye: bear with us that we (at least) are Muslims (submitting to God’s will).”

Q.3:64

## **2. What to read about Islam?**

The teachings of Islam are contained in

- (i). Quran and
- (ii). Hadith.

The Quran is a volume containing the revelations, the God’s Word, sent down to the Prophet Muhammad (SAW) by Allah through the angel Gabriel. The Quran is in Arabic. It has 114 chapters. The shortest contains but 3 verses. The longest chapter has 286 verses. The total number of verses is 6666. The total number of words is 76086 and the total number of letters is 3,21,01,699. The period of revelation lasted for 23 years. Whenever

any portion of the Quran was revealed to the Holy Prophet it got imprinted on his memory and at the same time, he dictated the text of the revelation he had received. He would also indicate to the records where and to which chapter a particular verse or group of verses belonged. The Holy Prophet stressed the meritoriousness of committing the Quran to memory; judges, jurists, expounders of doctrine and legal and moral injunctions of Islam had of necessity to commit the entire Quran to memory. The Holy Prophet appointed 4 principal teachers of the Quran. They were:

1. Abdullah bin Masud R.A.
2. Salim Maula Abi Hudhaifa R.A.
3. Muadh bin Jabal R.A.
4. Ubbay Ibn Kab R.A.

They used to memorize it under the supervision of the Holy Prophet and then taught others to commit it to memory. The practice of committing the Quran to memory is prevalent in all Muslim countries even in the 14<sup>th</sup> Century of Hijra. These men are known as Hufaz (Sing. Hafiz).

Every word of it has come down to us as free from interference and interpolation as when it was revealed to the Holy Prophet 14 Centuries ago. The Holy Quran is available in Arabic, all over the world. Its translations and commentaries are also available in Arabic, Persian, Urdu, English, German, Dutch and Swahili languages. Translations in Russian, French, Italian, Portuguese, Spanish, Chinese and other languages have also been published.

The Quran has never been surpassed as the greatest product of the Arabic tongue. Poetically it has no predecessors and no successors. The power of expression the magic of the word, the steady rhythm of the verse's can not be translated into any other language. It has moved and continued to move into

ecstasy hundreds of Millions of persons all over the world. It must be read and understood in the original Arabic.

## **(ii) The Hadith.**

After the Quran the second pillar, upon which a Muslim rests the fabric of his faith and life, is The Hadith i.e. The Traditions. These are the sayings of the Holy Prophet, handed down from generation to generation, by word of mouth and in writing. This is an unique and abundant treasure for one's enlightenment, and forms a valuable supplement in detailed explanation of some matters dealt with briefly in the Quran. It was in the 2<sup>nd</sup> Century of Hljra that this extremely varied and scattered materials was collected and codified. The Third century produced the "great canonical collection of Hadith, notably those of Al-Bukhari (d. 256/ 870) and Muslim (d. 261 H). These were accepted by the accredited theologians and Lawyers as comprising all the traditions whose authenticity had stood the searching test of historical scholarship applied with a rigorous zeal for orthodoxy." Bukhari "Selected out of the 600,000 traditions he collected from 1,000 sheikhs in the course of 16 years of travel and labour in Persia, al-Iraq, Syria, al-Hijaz and Egypt some 7275."\*

The Hadith are available in Arabic, translations are also available in Urdu, Eminent theologians who specialize in the study of Hadith and commit a large number of Hadith to memory, are called Mahadith (Sing.), Muhaditheen (Plural). Selected Hadith have been suitably edited, translated and commented upon in English, translations of Sahih of al-Bukhari by Aftabud Din Ahmad, and Mishkat-ul-Masabih by Jame Robson, are also available.

## **3. How to join the fold of Islam?**

Believe in your heart of hearts and express faith,

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\* P: 24, 25 Arberry

with deep conviction, by reciting the sacred and brief Kalima:

*"La-illaha-Il-Allahu Muhammad-ur-Rasul Allah"*  
i.e. There is no God but God and Muhammad is His Messenger.

The Quran and Hadith prescribe in detail the religious duties incumbent upon the believer and regulate his behaviour as a servant of God and as a member of the Muslim brotherhood. Beliefs, sincerely held and vividly apprehended are, capable of transforming character as, in the long run one's character and conduct of life depend upon one's intimate convictions.

#### **4. Articles of Faith.**

Seven articles of Faith are:-

Belief in 1. God 2. Angels 3. books from God,  
4. Messengers from God, 5. The Hereafter,  
6. Taqdir or the premeasurement of good  
and evil, 7. Resurrection after death.

#### **5. Pillars of Islam.**

These are five:-

1. Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad.
2. Prayer.
3. Alms-giving
4. Fasting and
5. Hajj i.e. Pilgrimage to Mecca.

#### **6. Faith and Action.**

"By the fleeting time,  
Surely man is in loss,  
Except such as have Faith, and do  
good deeds, and exhort one another to  
accept truth and exhort one another to  
be steadfast.

Q. 103: 1-3

If a man merely attends to his material gains, he is in loss and has wasted his lifetime. He is in profit "if he



has Faith, leads a good life, and contributes to Social Welfare by directing and encouraging other people on the path of Truth and constancy. Faith is his armour which wards off the wounds of the material world; and his religious life in his positive contribution to spiritual ascents. He must not live only for himself. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained peace within.”

## **7. Belief**

### **7.1. Belief in God (Allah)**

The central core of Islamic teaching is the doctrine that God is one, that He has no partners or equals to share or contest His omnipotence, that He admits the right of none to vary His Decrees or intercede with His Judgements. Islam recognizes no incarnate God, no Saviour, Allah signifies a Monotheistic God, utterly pure and lofty, who must not be conceived by any symbol, who must not be mirrored in any image, who is infinitely great and yet utterly merciful, who is not reflected in anything of His creation and yet speaks to the inmost heart of man. He is all tenderness and protection but He cannot be imaged as a father.

“In the name of Allah, The Gracious, the Merciful.

Say, He is Allah, the One.

Allah, the independent and Besought of all.

He begets not, nor is He begotten.  
And there is none like unto Him.”

Q. 112.

"To Allah belong the East, and the West; So whithersoever you turn. There will be the face of Allah. Surely Allah is Bountiful, All-Knowing."

Q. 2: 115

"And assuredly We have created man and We know what is physical self whispers to him, and We are nearer to him than even his jugular vein."

Q. 50: 16

"And We are nearer to him than you, but you see not."

Q. 56:85

Allah is the Light of the heavens and the earth. The similitude of His light is as a (lustrous) niche wherein is a lamp. The lamp is in a glass. The glass in as it were a glittering star. It is lit from a blessed tree on olive-neither of the east nor of the west, whose oil would well nigh glow forth even though fire touched it not.

Light upon Light. Allah guides to His Light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well.

**(This light is not lit)** in houses with regard to which Allah has ordained that they be exalted and that His name be remembered in them. Therein is He glorified in the mornings and the evenings.

(By) men, whom neither merchandise nor traffic diverts from the remembrance of Allah and the observance of Prayer, and the giving of Zakat. They fear a day in which hearts and eyes will be agitated.

So that Allah may give them the best reward of their deeds, and give them increase out of His bounty. And Allah does provide for whomsoever He pleases without

measure.

And (as to) those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until when he comes up to it, he finds it to be nothing. And he finds Allah near him, who then fully pays him his account; and Allah is swift at reckoning.

Or (their deeds are) like thick darkness in a vast and deep sea, which a wave covers over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it; and he whom Allah gives not light for him there is no light at all.

Hast thou not seen that it is Allah whose praises all who are in the heavens and the earth celebrate, and (so do) the birds with their wings outspread? Each one knows his own (mode of) prayer and praise. And Allah knows well what they do.

And to Allah belongs the kingdom of the heavens and the earth, and to Allah shall be the return."

Q. 24: 35-42

God repeatedly commands His servants to consider His works and contemplate His creation, for by that means He may be known as God.

"And your God is one God; there is no God but He the Gracious, the Merciful, Verily in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men and in the water which Allah sends down from the sky, giving life thereby to the earth after it was dead, and scatters therein all kind of cattle, and in the change of the winds, and the clouds pressed into service between the heaven and the earth are indeed signs for the people who

understand."

Q.2: 163-164

To see the marvelous works of God the man is bidden to "journey through the earth and see how He hath brought forth created beings."

Q. 29:20

The Quran mentions many attributes of God. These have been listed and the most common list contains 99 to 103 names. The list of 108 names is appended a brief meaning of the four principal attributes. Edwin Arnold has compiled in English a book entitled "Pearls of the Faith", being the 99 Beautiful Names of Allah. Mr. C. Jinarajadasa, in his Fore-word to "Islam-The religion of Humanity by S.A. Razzaque" has made following statements:-

"There are two great truths in Islam which, to me, stand out like great beacon lights clearing the dark. These two truths are in the two words: Allah and Islam....

Thirty years ago, it came to me to select for a college prize won, three books on which the college arms and crest were permitted to be stamped as a distinction. I chose three works of one author: (1) The Light of Asia, the story of Buddhism, (2) The Song Celestial, a translation of the Bhagavad-Gita and (3) Pearls of the Faith, being the 99 Beautiful Names of Allah. The author is Edwin Arnold. And I quote now from my exquisitely bound copy of Pearls of the Faith the following verses, with which I have closed my addresses in the past whenever I have lectured on Muhammadanism.

Patient is Allah, and He loveth Well  
The Patient, Saith, "The Book" and such as dwell  
In Kindness, asking pardon of their sin  
Each dawn pardoning the blameable.  
Islam; this is the Faith; thyself resign,



Soul, mind, and body, to the will divine:  
The kingdom and the glory and the power  
Are God's and God's the government not thine!  
There is No God But God! and He is all  
And What so doth befall ye doth befall.  
By His decree: therefore, with fear and love  
upon His glorious names devoutly call.  
Allah! His holy will be done!  
Islam! We bow before His throne.

C. Jinarajadasa M.A.  
Theosophical Publishing House  
Adyar, Madras.  
1930

## **Principal Divine Attributes**

### **1. Rabb-ul-Aalmin**

God creates everything and then fosters gradually towards perfection.

### **2. Rahman**

Without any effort on the part of His creatures. He provides everything that is necessary for their development and progress.

### **3. Rahim**

When those of His creatures, that are endowed with will and intelligence, voluntarily choose to do good and to resist evil, God bestows upon them the highest reward and that reward continues indefinitely.

### **4. Malik Yaum al-Din**

Ultimate judgment concerning everything rest with Him. Everything owes its origin to Him and the ends of everything is also in His hands.

## **Some Other Attributes of Allah**

1. Malik                      The Sovereign.

2. Quddus	The Holy one
3. Salam	Source of Peace
4. Mumin	Bestower of security.
5. Muhaimin	Protector
6. Aziz	Mighty.
7. Jabbar	Subduer.
8. Mutakabbir	Exalted.
9. Khaliq	Creator.
10. Bari	Maker.
11. Mussawwir	Fashioner
12. Ghaffar	Great Forgiver.
13. Qahhar	Most Supreme.
14. Wahhab	Bestower.
15. Razzaq	Great Sustainer.
16. Fattah	The judge, The Opener (of the doors of success for mankind).
17. Alim	The All-knowing.
18. Qabid	The controller; the Seizer. He who keeps all things within limits.
19. Basit	The Enlarger; He who enlarges the means of subsistence.
20. Khafid	The Depresser. He who brings low the proud.
21. Rafi	The Exalter.
22. Muizz	The Bestower of Honour.
23. Mudhill	The Abaser; He Who abases the haughty.
24. Sami	The All-Hearing.
25. Basir	The All-seeing.
26. Hakam	The Wise Judge.
27. Adl	The Just.
28. Latif	The incomprehensible; The Benignant. The knower of all subtleties.
29. Khabir	The All-Aware
30. Halim	The Forbearing.
31. Azim	The Great.
32. Ghafur	The Most Forgiving.
33. Shakur	The Most Appreciating.
34. Aliyy	The High

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|--------------|---|
| 35. Kabir    | The incomparably Great.   |
| 36. Hafiz    | The Guardian.   |
| 37. Muqit    | The Preserve; He Who preserves the faculties of all created things; The powerful. |
| 38. Hasib    | The Reckoner.   |
| 39. Jalil    | The Lord of Majesty.  |
| 40. Karim    | The Noble.  |
| 41. Raqib    | The Watchful.   |
| 42. Mujib    | The Answerer of prayers.  |
| 43. Wasi     | The bountiful; The All-Embracing  |
| 44. Hakim    | The Wise.   |
| 45. Wadud    | The Loving.   |
| 46. Majid    | The Lord of Honour.   |
| 47. Baith    | The Raiser (of the dead).   |
| 48. Shahid   | The Witness; The Observed   |
| 49. Haqq     | The True.   |
| 50. Wakil    | The Disposer of affairs. The Keeper.  |
| 51. Qawiyy   | The Powerful  |
| 52. Matin    | The Strong.   |
| 53. Waliyy   | The Friend.   |
| 54. Hamid    | The Praiseworthy.   |
| 55. Muhsi    | The Recorder.   |
| 56. Mubdi    | The Author of (life); The Beginner.   |
| 57. Muid     | The Repeater (of life)  |
| 58. Muhyi    | The Life-Giver.   |
| 59. Mumit    | The controller of the causes of death; The Destroyer.                             |
| 60. Hayy     | The Living.   |
| 61. Qayyum   | The Self-subsisting and All Sustaining  |
| 62. Wajid    | The Discoverer; The Finder  |
| 63. Majid    | The Glorious.   |
| 64. Qadir    | The possessor of power and authority  |
| 65. Muqtadir | The Omnipotent.   |
| 66. Muqqadim | The Provider (of the means of Progress and advancement).                          |
| 67. Muakhir  | The Degradar; The Postponer.  |
| 68. Awwal    | The First   |

69. Akhir	The Last.
70. Zahir	The Manifest; He to Whose existence every creating thing clearly points.
71. Batin	The Hidden; He through Whom the hidden reality of everything is revealed.
72. Wali	The Ruler
73. Mutaali	The Most High; The possessor of excellent attributes.
74. Barr	The Beneficent.
75. Tawwab	The Oft-Returning with compassion; The Acceptor of repentance.
76. Mumin	The Bestower of favours.
77. Muntaqim	The Awarder of appropriate Punishment; The Avenger.
78. Afuww	The Effacer of Sins.
79. Rauf	The compassionate.
80. Malik-al-Mulk	The Lord of Sovereignty.
81. Muqsit	The Equitable.
82. Jami	The Gatherer; The Assembler
83. Ghaniyy	The Self-Sufficient.
84. Mughni	The Provider of the means of sufficiency; The Enricher.
85. Mani	The Withholder; The Prohibitor
86. Darr	The inflictor of Punishment.
87. Nafi	The Benefactor.
88. Nur	The Light.
89. Hadi	The Guide.
90. Badi	The Originator.
91. Baqi	The Survivor.
92. Warith	The Inheritor.
93. Rashid	The Director of the right way.
94. Sabur	The Patient.
95. Dhul-Arsh	The Lord of the Throne.
96. Dhul-Waqar	The Possessor of staidness and gravity. He who does everything with reason and to fulfill a certain purpose.
97. Mutakallim	The speaker; He Who speaks to His Servants.



98. Shafi	The Healer.
99. Kafi	The sufficient.
100. Ahad	The Unique, The Lord of Unity
101. Wahid	The One.
102. Samad	The Besought of all; The independent; The Everlasting.
103. Dhul-Jala Wal Ikram	The Lord of Majesty and Bounty.
104. Sadiq	The Truthful.
105. Sattar	The Concealer; The Shielder.

## 7.2. Angels:

They are Allah's Spiritual agents, a creation of God. Their duty is

1. to convey orders and Will of Allah to His creation.
2. to carry out orders of Allah in the world including death and destruction.
3. to be messengers between Allah and His Prophets.
4. to convey good tidings and punishments.
5. to be guardian over man and to record their deeds.
6. to be wardens of Heaven and Hell and
7. to remain on attendance on the Throne and glorify Allah with His praise.\*

They "celebrate the praise of their Lord and pray forgiveness for beings on earth."† They are the noblest and purest beings of whom we can conceive. They reflect "on the one side God's Glory and Praise, and on the other, two other attributes of God, that look towards His erring creatures, viz Forgiveness and Mercy. The two sets of attributes are complementary. Believers and unbelievers alike are included in their solicitude and prayer. They thus proclaim in their own being and in

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\* P. 561 to 576 Serat.

† Q. 42: 5

their prayers and Greatness and unbounced Goodness of God.”\*

And when thy Lord said to the angels: ‘I am about to place a Vicegerent in the Earth, they said: wilt thou place therein such as will cause disorder in it, and shed blood?..... and we glorify thee with Thy praise and extol Thy holiness.

He answered: ‘I know what you know not.’

And he taught Adam all the names, then He put (the objects of) these (names) before the angels and said: ‘Tell Me the names of these, if you are right’.

They said: ‘Holy art Thou! No knowledge have we except what Thou hast taught us: Surely, Thou art the All-Knowing, the Wise!

He said: O Adam, tell them their names;’ and when he had told them their names, He said: ‘Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?’ And (remember the time), when We said to the angels; ‘Submit to Adam’ and they (all) submitted. But Iblis did not. He refused and was of the disbelievers.”

Q.2: 30-34

Man is not required to bow to the angles. The angels have bowed down to the man because of his superiority in knowledge. They are both the creatures of Allah. Man has been given complete mastery over material resources of the universe so that he can put them to his use. The angels have authority to carry out Allah’s commands on earth, in the heavens and in the universe in spiritual domain. Just as material causes and laws

are at work in the material field so are spiritual laws and forces at work side by side. This explains why sometimes results do not correspond to material causes and then we call it accident or luck. Matter by itself is not effective but is subject to spiritual causes which run the manage the Universe according to His Laws and under His commands.\*

The angels ever prompt a man to good and Satan ever prompts him to evil. The man has the option to accept or reject the good prompting of angels or the evil prompting of Satan. They help man towards perfection and invest his existence with reality. In the absence of these promptings man would not be entitled to any reward nor would be deserved any punishment.

There are many angels. Every angel has a job assigned to him. Gabriel is the angel who brings the word of Allah i.e. 'Wahy' to the prophets. The angel, who causes death to people at their appointed time is 'Izrael'.

"And it is not for a man that Allah should speak to him except by revelation or from behind a veil by sending a messenger to reveal by His command what He pleases. Surely He is High, Wise".

Q. 42:51

The first occasion when Gabriel appeared in a visible form to the Prophet was at the Mountain of Light, when he brought his first revelation beginning with '*Iqrra*'. The second was at the Prophets Mirag of Ascension. These were the two occasions when Gabriel appeared in visible form.

In the Prophetic revelation the significance is conveyed through words in clear manner, where the

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\* P: 559 Seerat.

message itself becomes audible and the messenger himself is visible. The medium was Gabriel not only in case of the Prophet Muhammad (SAW) but with all the Prophets.

In his review on "The Doctrine of Absolute unity as expounded by Abdul Karim al-Jilani," Iqbal has thus commented on Jilanis doctrine regarding angels:\*

..... "His doctrine implies that angels have not a separate existence of their own: all have their source in the faculties of the perfect man; in one word they are personifications of his faculties. The Qalb of the perfect man is the source of Israfeel (the source of life), his intellect the source of Gabriel (the source of revelation), his will the source of Meckayil, and his reflection the source of rest of the angels. The interpretations of these phrases is doubtful, but it seems to be that what are called angels are nothing but different phases of the activity of the different powers of his nature." These are however conjectures of the philosopher. Following passages of the Quran indicate clearly the function and duties of the angels.

"All praise belongs to Allah, the Maker of the heavens and the earth, Who employs the angels as messengers, having wings two three and four. He adds to (His) creation what-ever He pleases; for Allah has power over all things."

Q. 35:1

"Therein descend angels and the spirit by the command of their Lord with every matter.

Q. 97:4

"Say, 'The angel of death that has been put in charge of you will cause you to die: then to your

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\* Is. Re. May 1959 Ps. 10-11



Lord will you be brought back."

Q. 32:13

"By those beings who draw (people to true faith) vigorously, And (by) those who tie (their) knots firmly. And by those who glide along swiftly. Then they (advance) and greatly excel (others). Then they manage the affair entrusted to them.

Q. 79:1-5

"He sends down the angles with revelation by His command on whomsoever of His servants. He pleases (saying), Warn (people) that there is no God but I so take Me (alone) for your protector."

Q. 16:2.

"Say: Whoever is an enemy to Gabriel- for he it is who has caused it to descend on thy heart by the command of Allah, which fulfils that which precedes it, and is a guidance and glad tidings to the believers."

Q. 2:97

"He replied, I am only a Messenger of thy Lord, that I may bestow on thee a righteous Son."

Q. 16:19

"And surely, Our messengers came to Abraham with glad tidings..... They said, 'Fear not for we have been sent to the people of Lot....., The messengers said, O Lot, we are the messengers of thy Lord...' So when our command came, We turned that (town) upside down and we rained upon it stones of clay, Layer upon layer."

Q. 11: 69,70,81,82

"But there are guardians over you. Honoured recorders, who know (all) that you do."

Q. 82: 10-12

"He it is who sends blessing on you, (as do) His angels, that He may bring you forth from all (kinds)

of darkness into light. And He is merciful to the believers."

Q. 33:43

"God and His Angels send blessings on the Prophet.....

Q. 33: 56

"—And the angels celebrate The Praises of their Lord and pray for forgiveness for (all) beings on earth..."

Q. 42: 5

"And angels shall enter unto them from every gate, (saying): 'Peace be unto you, because you were steadfast; behold how excellent is the reward of the (final) abode.'"

Q. 13: 23-24

"O ye who believe; Save yourselves and your families from a Fire whose fuel is men and stones, over which are appointed angels, stern (and) severe, who disobey not Allah in what He commands them and do as they are commanded."

Q. 66:6

"And none but angels have we made wardens of the Fire...."

Q. 74:31

"And thou wilt see the angels going round the Throne, glorifying their Lord with (His) praise..."

Q. 39:75

"Nor (is it possible for him) that he should bid you take the angels and the Prophets for Lords...."

Q. 3:80

"And how many an angel is there in the heavens, but their intercession shall be of no avail,

except after Allah has given permission to whomsoever. He wills and pleases."

Q. 53:26

### 7.3. Books from Allah

A Muslim is required to believe in the revelation sent by God to Prophet Muhammad (S.A.W.S) and to other prophets who preceded him. Mention of some Books is specially made in the Quran Viz Sahifa Ibrahim Torah, Zaboor and Injil but there are also scriptures not specifically mentioned in the Quran. We can make no difference between any of these; their Message (in essential) was one and that is the basis of Islam. (Q.2:136). Thus belief in previous revelations is mandatory and is a fundamental of the faith.

By origin mankind were a single people or nation. That being so, God could have kept us all alike, with one language, one kind of disposition and one set of physical conditions like climate to live in. But in His wisdom He gives us diversity in these things not only at any given time but in different periods and ages to test our capacity for unity still more. In spite of different temperaments and virtues widely different in time, race, language, surroundings, history and work to be performed, we form a single brotherhood united in the highest service of God. (Q. 21:92)

All prophets form one Brotherhood: their Message is One, and their religion and teaching are one, they serve the One True God, who loves and cherished them and they owe their duty to Him alone Q.23:52. Gods Message was and ever is one; and His Messengers treated it as one. It is people of narrower views who come later and trade on the earlier names, that break up the Message and the Brotherhood into jarring camps and sects. (Q.21:93).

The Holy Quran, being the last Book, contains universal and external truths previously revealed to man

at various stages of his development and as such we can say that it is a systematic and concretely formulated, integration of past revelation. The law of righteousness and godliness is not a new law, nor are the vanity and short duration of this world preached in Quran for the first time (Q. 87: 18-19). The same Message is contained in the Books of the earliest revelations.

However the original purity of previous revelations has not been preserved; human interpolation and interpretation mutilated them.

No Book of Abraham has come down to us. A Greek translation of a Hebrew original probably written in the Second Century, but in its present form it probably goes back to the 9<sup>th</sup> or 10<sup>th</sup> Century, exists. Perhaps the Jewish Midrash also refers to Testament of Abraham.\*

The Book of Moses, mentioned in the Quran is Taurat. It is not the Old Testament in its present form; nor even the Pentateuch, the first 5 books of the old Testament, containing the Law embedded in a great deal of Semi—historical and legendary narrative. Only fragments of the original Law given to Moses are contained there mixed up in legends and some poetry.\* The primitive Torah must have been in old Hebrew, but there is no Hebrew manuscript of the old Testament which can be dated with certainty earlier than 916 A.D. The Greek version, the Septuagint, was supposed to have been prepared by 70 and 72 Jews working independently and at different times, the earliest portion dating from about 284 B.C. The Latin version, the Vulgate was prepared by Christian Father St. Jerome in 5<sup>th</sup> Century A.D, superseding the older Latin versions. The present standard Text of the vulgate was issued by pope Clement VIII (A.D. 1592-1605).\* The Pentateuch

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\* A.Y.A. n 6094

\* n753

\* A.Y.A. P: 283



itself is only a small portion of the old Testament. It is in narrative form and includes the laws and regulations associated with the name of Moses but probably compiled and edited from older sources by Ezra in the 5<sup>th</sup> Century B.C. In the Prophets time the Jews went a great deal by the Talmud or a body of oral exposition, reduced to writing in different schools of doctors and learned men. The first part of the Talmud is called Mishna, a collection of Traditions and descisions prepared by the Rabbi Judah about 150 A.D. There were many Targums (paraphrases), mostly in Aramaic, and these constituted the teaching of the law to the Jewish masses. Thus 'Taurat' in its original form, as promulgated by Moses, is recognized in Islam as having been an inspired Book, But it no longer exists except in fragments mixed up in a mass of legends and traditional writing.\*

## Zaboor

David, who was not only a shepherd, a warrior, a king and a wise man but was also a Prophet, endowed with the gifts of poetry and music. His psalms are still extant. He sang in his psalms. Whatever is in the heavens and the earth celebrates the praises of God. Even the 'thunder repeateth His praise.' All nature sings to God's glory, in unison with David and angels and men of God.\*

## Injil

Injil, spoken of by the Quran is the Gospel revealed to Jesus and taught by him, Fragments of it survive in the received canonical Gospels and in some others, of which traces survive it is not the same as the New Testament, nor even the four gospels now received by the Christian church. The four Gospels are "four

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\* P: 284

\* n 287 A.Y.A.

biographies of Jesus Christ... not all independent of each other, and neither of them was intended by its writer to form one of a quartette. But they are all put side by side, unharmonised, one of them being actually imperfect at the end, and one being only the first volume of a larger work." Each writer just wrote down some odd sayings of the Master as he recollected the Acts of the Apostles and the Epistles do not pertain to the time of Christ. The Book of Revelation or Apocalypse, ascribed to St. John and containing mystic visions and prophecies, which is a part of the present canon in the West, forms no part of the peshitta (Syriac) version of the Eastern Christian produced about 411-433 A.D. used by Nestorian Christians. The final form of the New Testament canon for the West was fixed about 367 A.D. one of the earliest complete manuscripts of the Bible may be dated about the 4<sup>th</sup> Century; it is in Greek.\*

The Muslims respect the present Bible (New Testament and old Testament) for they contain some of the teachings revealed to the old prophets but they reject the peculiar, irrational savage, contradictory doctrines taught by orthodox Christianity or Judaism. We hold all the prophets of God innocent and noble and abhor and reject defamation imputed to prophets as in Genesis 19: 30-36 or depraved teachings as in Deuteronomy 25: 5-6.

Quran has made no specific of Zend-Avesta or Vedas or books of Confucius. A general remark has been made about other scriptures. It has been stated in the Holy Quran that the prophets and the Books were sent to every people But original purity of previous revelations has not been preserved. Nevertheless whatever pure and genuine teachings in them conform to the teachings of the Holy Quran deserve to be studied with devotion and faith. The Holy Quran does not abrogate the truth in the earlier revelation. It confirms, completes and further explains the one true revelation sent by the One True

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\* Prof. F.C. Burkitt Canon of the New Testament

God in all ages (Q. 10:37). Quran calls Torah and Injil Guidance and Light (Q. 5:47,49) The Prophet is asked by God to say:-

“I am no bringer of new-fangled doctrine among the apostles, nor do I know what will be done with me or with you, I follow but that which is revealed to me by inspiration; I am but a warner open and clear.”

Q.46:9

He brought the eternal truths that have been known to good men through the ages. He came to reclaim the humanity. He could not see what would be the fate of the Callous nor what they will do to him. But he was confident that he was preaching truth and righteousness as inspired by God. His duty was only to proclaim aloud and clearly the Message entrusted to him by God. The rest he left to God.

God's message, the Glorious Quran is not ephemeral. It is eternal and preserved and guarded from Corruption.

(85: 21-22)

“We have without doubt, sent down the Message, and We will assuredly guard it (from corruption).”

Q. 15:9

All Corruptions, inventions and accretions pass away but God's pure and holy truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it. The purity of the Text of the Quran through 14 Centuries is a foretaste of the eternal care with which God's truth is guarded through all ages.

It is a Message to all the worlds. It is universal and not meant for one class of race. It is open to all who have the will to profit by it. (81: 27-28). It is a direction from Lord a healing balm for the spiritual diseases of heart, a guidance and a mercy. If they accept faith the

remedy will act, they will find themselves in right guidance and receive God's forgiveness and mercy. These are far better gifts than material advantages. Wealth or possessions. (10:57; 17:82, 31:3). It gives glad tidings to men of faith who work deeds of righteousness (17:9). It is a Message to Mankind; let them take warning and know that God is One (14:52). It is a plain statement to men, a guidance and instruction to those who fear God (3:138). It is a healing Mercy to all Mankind in accord with all parts of God's creation (38:87-88). It is Truth of assured certainty, absolute truth, with no possibility of error of judgement or error of the eye (69:51). It will lead mankind out of the depths of darkness into light by the grace and mercy of God, not by any power of his own or by any merit of those who hear him. (14:1)

It is the word of an honoured apostle, one that is worthy of honour on account of the purity of his life, and may be relied upon not to invent things but to give the true inner experiences of his soul in revelation. It is not the word of a soothsayer who merely pretends to foretell future events of no profound spiritual consequence. It is a Message sent down by the Lord of the Worlds, a Message to the God—fearing, of Mercy and forgiveness through repentance and amendment. In the case of the wicked a cause of sorrow for it denounces sin and proclaims the punishment of those who do not turn from evil. (69:40-43, 50).

Had it been from other than God, there would surely have been much discrepancy therein as the Prophet was not learned in the ordinary sense, the Message was promulgated at various times and in various circumstances and it is addressed to all grades of mankind. Its unity is proof of one inspirer and one inspired. (4:82).

All true revelation is itself a miracle and stands on its own merits if any one felt in doubt about the



revelation let him produce a sura like thereunto. Let them produce evidence if anyone besides God can inspire spiritual truths in such noble language (2:23; 10:38, 11:13, 17:88). The Prophet does not pretend; nor asks for any reward (38:86).

The process of inspiration is indicated by the impression of the divine Message on the Prophet's heart, memory and understanding from which it was promulgated to the world in human speech in perspicuous Arabic tongue which would be plainly intelligible to the audience who immediately heard it and then got transmitted through them to all the world. (26:192-199)

It was announced in the mystic Books of former peoples, as the universal Message of Islam was adumbrated in all true Books of divine knowledge. It has been foretold in previous Revelations. Moses addressed the Israelites saying:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken (Deuteronomy 18:15)

God spoke to Moses saying:

I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth and he shall speak unto them all that I shall command him....

(Deut: 18: 18-20)

This description fits in with the personality of Haz: Muhammad (SAW)

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I

depart I will send him unto you... I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you."

John (16: 7-14)

This prophecy also applies to Haz. Muhammad (SAW) who defends the honour of Jesus in these words:

"That they rejected Faith, that they uttered against Mary and grave false charge; that they said (in boast). We killed Christ Jesus the son of Mary, the Apostle of God, But they killed him not, nor crucified him, But so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not; Nay, God raised him up unto himself; and God is Exalted, Wise:"

Q. 4: 156-158

He appeared to the Jews as crucified. Instead of being disgraced as a malefactor as the Jews intended he was, on the contrary, honoured by God as His Apostle.

In world scriptures there is a prophecy "as to the appearance of the prophet who would recover the lost revelations and confirm and consolidate them into a Book and would thereby revive all the religions of the world in their original purity. This in Sanskrit scriptures is known as Veda-Udhara, or recovery of the lost revelations."<sup>+</sup>

As our true goal is God, the things that seem different to us from different points of view will ultimately be reconciled in Him. It points more and more

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<sup>+</sup> I.R. Feb: 1965 P: 10

to the need of unity in God in the spiritual world. It is the mission of Islam to take us away from that false mental attitude of tribalism, feuds and selfish accentuation of differences in men, towards the true attitude of unity. If our faith is certain and not merely a matter of words, God will guide us to that unity (5: 51-53).

“Say: Oh People of the Book! Come to common terms as between us and you: that no partners with Him; that we erect not, from among Ourselves, Lords and Patrons other than God. If they turn back say ye: ‘Bear witness that we (at least) are Muslims (bowing to God’s Will)’.”

Q. 3:64

In the abstract the people would agree to all the three propositions. It is in practice that they should agree. Apart from the doctrinal lapses from the unity of the One True God, there is the question of a consecrated priesthood. A mere human, pope, priest or Brahman claiming superiority and standing between man and God, in some special sense. No one, not even a saint, can protect us or claim Lordship over us except God. “Say ye: We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and (his) Children, and what was given to (all other) Prophets from their Lord. We make no differences between any of them, and to Him we submit ourselves.”

Q. 2: 136

“Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him: and We sent revelation to Abraham and Ishmael and Isaac and Jacob and (his) Children and (to) Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book.

And (We sent some) Messengers whom We have already mentioned to thee and (some) Messengers whom We have not mentioned to thee- and Allah spoke to Moses particularly.

Messengers bearers of glad tidings and Warners, so that people may have no plea against Allah after (the coming of) the Messengers. And Allah is Mighty Wise."

(Q. 4: 163-165)

"And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged."

Q. 10:47

"And we did raise among every people a Messenger (praching) 'Worship Allah and Shun the Evil one.' Then among them were (some) whom Allah guided and among them were (some) who became deserving of ruin. So travel through the earth, and see what was the end of those who treated (the Prophets) as liars."

Q. 16:36

"And surely We sent Messengers before thee to their own people, and they brought them clear signs. Then we punished those who were guilty. And it was certainly due from Us to help the believers."

Q. 30:47

".....Thou art surely a Warner. And there is a Guide for every people."

Q. 13:7

"Verily, we have sent thee with the truth, (as) a bearer of glad tidings and (as) a Warner, and there is no people to whom a Warner has not been sent."

Q. 35:24



"And how many a Prophet did We send among the earlier peoples!"

Q.43:6

"And We have not sent any Messenger except with the language of his people in order that he might make (things) clear to thm...."

Q. 14:4

"Surely those who disbelieve in Allah and His Messengers and desire to make a distinction between Allah and His Messengers, and say, 'We believe in some and disbelieves in others and desire to take a way in between.

These indeed are veritable disbelievers and We have prepared for the disbelievers an humiliating punishment.

And (as for) those who believe in Allah and (in all of) His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allah is Most Forgiving, Merciful."

Q. 4: 150-152

"And We sent no Messenger before thee but We revealed to him. (saying) 'There is no God but I so worship Me (alone)'.

Q. 21:25

"He it is Who has raised among the unlettered (people) a Messenger from among themselves who recites unto them His Signs, and purifies them and teaches them the Book and Wisdom although they had been, before in manifest misguidance."

Q. 62:2

"This Messenger (of ours) believes in that which has been revealed to him from his Lord, and (so do) the believers, all (of them) believe in Allah, and in His angels, and in His Books, and in His Messengers, (saying), 'We make no distinction

between any of His Messengers' and they say We hear and we obey. (We implore) Thy forgiveness, O, our Lord and to Thee is the returning."

Q. 2: 285

"O people of the Book! There has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allah a Light and a clear Book."

Q. 5: 15

"O people of the Book! There has come to you Our Messenger, after a break in (the series of) Messengers, who makes (things) clear to you lest you say, 'There has come to us no bearer of glad tidings and no Warner.' So a bearer of glad tidings and a Warner has indeed come to you. And Allah has power to do all things."

Q. 5:19

"Say, 'O people of the Book! Do you find fault, with us because we believe in Allah and what has been sent down to us and what was sent down previously? Or (is it) because most of you are disobedient (to God)?"

Q. 5:59

"O ye who believe! Believe to Allah and his Messenger, and in the Book which He has revealed to his Messenger, and the Book which He revealed before (it). And whoso disbelieves in Allah and His angels, and His Books and His Messengers and last Day, has surely strayed far away."

Q. 4: 136

#### **7.4. Messengers from Allah**

Islam requires its followers to believe in all the Prophets and Apostles of Allah, those whose names are mentioned in the Glorious Quran and also those whose names have not been mentioned therein (Q.4:163,

40:78). This belief is obligatory (Q: 4:152, 4:136). No difference can be made between one prophet and the other in the sense that he cannot accept some and reject others. (Q. 2:136, 258, 3:84). A Jew can be a Jew while he rejects Jesus Christ. A Hindu can be a Hindu when he rejects all the Biblical Prophets. A Christian need to believe in any but the Biblical prophets. Not so a Muslim. He must believe in the prophethood of all the prophets mentioned in Quran and the rest, whose number in one report is stated to be 1,24,000 sent to all nations of the world. (Q.10:47, 13:7, 16:36, 30:47, 35:24, 43:6). No nation is especially chosen by Allah as Jews thought so (Q. 5:17-18). The Prophets of Allah have brought Allah's message in the language of their people (Q. 14:4). The test of a Prophet is his message, whoever taught Tauhid i.e. Oneness of God is a Prophet.

"And We sent no Messenger before thee but We revealed to him, saying, 'There is no God but I; so worship Me alone.'

Q. 21:25

"And We did raise among every people a Messenger, preaching 'Worship Allah and shun the Evil One....."

Q. 16:36

Thus Islam took practical steps in laying a true foundation for realization of the objective or fundamental Oneness of the human race. Allah is not partial to any country or any people. He is the Lord of all mankind. The 57 Crore Muslims of the world respect these Prophets to the extent that, whenever their names are mentioned, the blessings of Allah are invoked. Not only this the Muslims have adopted their names, they believe that the Prophets are Hadi (guide), Dae (Callers to God), Muallim (Teachers), Mubaligh (Preachers) Nazir (Warners), Mubashir (bringing good tidings) Noor (Light), and innocent. They disbelieve that any Prophets of God could sin and, therefore, they reject and abhor the horrible and efamatory mention of Haz. Lot A.S. as given

in Genesis 19:30-36. This terrible narrative offends our sense. The Muslims hold them all in the highest esteem. The Prophets of Allah are spoken with names thus:

Adam-saf-e-ullah  
Ibrahim-Khali-lul-llah  
Ismail-Zabi-hullah  
Musa-Kalimullah  
Isa-Ruhullah

We, as mortals cannot make any difference between one and another of God's Apostles. But different gifts and different modes of procedure are prescribed to God's Apostles in different ages. To Moses God spoke in clouds of Glory. David overthrew the greatest warrior of his time. Jesus was strengthened with holy spirit.

In the time of Adam, it seems human beings lived together in one part of the world, one teaching, therefore, must have sufficed for them. Possibly even upto Noah's time they lived in this way. After the deluge the population dispersed into different countries. As human intellect and understanding lacked the development to which they were to attain later, every country had a teaching sent to it appropriate to the level of development to which it had attained. When the human race advanced, population increased and distances got annihilated with improvement in means of communication there arose need for a universal teaching, covering all the different situations of man. The Messages brought by the earlier Prophets were like tributaries of a mighty river. They however could not demonstrate the Oneness of God and promote the one ultimate purpose for which mankind has been created. The Bible talked of the God of Israel, Zoroaster conveys the light of God exclusively to the Iranian people. The Rishis of India prescribed the penalty of casting molten lead into the ears of shudras- India's original inhabitants- who are bold enough to listen to the Vedic recitation.



The fundamental oneness of the human race and the Oneness of their creator and Guide was taught by the Holy Prophet of Islam Haz. Muhammad (SAW). His message begins by praising God, the Lord of the worlds, who send His sustenance to all peoples and all countries and in an equitable measure, without partiality to any country or any people. As in the time of the First Adam there was one revelation to one people so in the time of Haz. Muhammad (SAW) the world became one with one universal revelation.

This universal message is contained in *Kalima* i.e. '*Laillaha Illallah Muhammad ur-Rasullallah*' meaning There is no God but Allah and Muhammad is His Messenger.

The first part of *Kalima* declares faith in the Oneness of God. The second part i.e. faith in the Prophethood of Muhammad (SAW) is also an integral part of the next to the *Kalima*. This was necessary for ensuring the purity of faith in the Oneness of God and in the Divine origin of the Holy Quran. Haz. Muhammad (SAW) is merely a Prophet. He is not in any way to be associated with God. In their blind devotion to the Prophet the Muslims may not commit the same error consciously or unconsciously as was done by the over-zealour followers of Haz. Isa (A.S.) (Jesus Christ) who called him the son of God and forged Trinity out of monotheism of pure Christianity. Pure Vedic Dharma also taught monotheism but the Brahmins of India described their teachers as incarnations of God and ultimately created a cult of idol worship. To safeguard against corruption of the faith in God the mention of the Prophethood of Muhammad (SAW) was made an integral part of *Kalima*. The Holy Quran directed the Prophet, in like manner, in many places, to say as under:-

"Say Thou: I am but a man like you; it is revealed to me by inspiration, that your God is One God; so stand true to Him, and ask for His forgiveness. And woe to those who join Gods with God....."

Q.41:6

“And We sent not as Messenger before thee but men to whom we sent revelation, so ask those who possess the Reminder, if you know not.”

Q.16:43

All the prophets were men. Their distinction was that they received revelation. But this surprised some unbelievers. They asked:-

“What is the matter with this Messenger that he eats food, and walks in the streets?... ”

Q.25:7

An answer came to this silly objection in these words:-

“And we never sent any Messenger before thee but surely they ate food and walked in the streets.....

Q.25:20

The message of all the Prophets was this: Worship Allah you have no other God but Him....

Q. 7:59-94

“....Surely, I am unto you a Messenger, faith full to my trust, So fear Allah, and obey me. And I ask of you no reward for it. My reward is only with the Lord of the worlds....”

Q.26: 105-190

Haz: Isa (A.S) (Jesus Christ), whose message has been mutilated by his Christian followers, also gave the same message about oneness of God. following verses from the Quran relate this:-

“Surely, Allah is my Lord and your Lord; So worship Him; this is the right path.”

Q.3:51

"I am a servant of Allah. He has given me the Book, and made me a Prophet."

Q.16:30

"And when Jesus came with clear proofs, he said, Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allah and obey me. Verily Allah-He is my Lord and your Lord. So worship Him. This is the right path."

Q. 43: 63-64

The Jews were using derogatory remarks about Haz. Isa (A.S) the Christians exceeded the limits and raised his status to divinity Quran corrected these misstatements in these words:

"O People of the Book, exceed not the limits in your religion, and say not of Allah anything but the truth Verily, the Messiah. Jesus, son of Mary, was only a Messenger of Allah and His word which He bestowed on Mary and a spirit proceeding from Him: So believe in Allah and His Messengers and Say not 'Trinity' desist: it will be better for you: Verily, Allah is the only one God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And enough is Allah as a Disposer of affairs. Surely, the Messiah disdaineth not to serve and worship Allah, nor will the angels near unto God; and whoso disdains to worship Him and feels proud,. He will gather them all to Himself."

Q. 4: 171-172

There is no book containing the teachings of The Messiah. The books collected into the New Testament do not constitute the utterances of Jesus nor of his disciples. But some phrases preserved in the Gospels in their original form and

in the language of Jesus viz Hebrew exist. These also give clue to his teachings viz Oneness of God.

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sahachtani?

That is to say, my God, why hast thou forsaken me?”

Mathew 27:46

This is a cry of a human Prophet praying to the only One God at the time of his distress.

### **7. 5. The Hereafter and Resurrection**

A Muslim is required to have faith in 'Yaumal Akhir wal Baasa baadal Maut' i. e. The last Day and resurrection after Death. The word 'Akhirat' i. e. The Hereafter is mentioned at as many as 113 places in the Holy Quran. The Last Day, the Day of judgement i. e. 'yamud Din' occurs in Sura Fatihah, which is recited in each Rakaat of each of the 5 daily obligatory prayers.

The purpose of this Article of Faith is to impress on one's mind that this bodily life is but a transitory stage of our existence, a probationary period of trial and evolution, of development and purification. The life hereafter, will continue relative in blessedness, to everybody's attainment in this earthly life. Everybody will be accountable for the way he has conducted his life in this physical Stage.

There are three stages in a man's life viz Dunya, Bar-zakh and Baasa i.e. 1. World 2. Death to Resurrection and 3. After Resurrection. '

In the 1st Stage i.e, in this worldly life the body is visible but the soul is invisible Any pleasure or discomfort sciff-red by the soul here is experienced through the physical body. In the 2nd stage i e from death to qiamat the soul will be visible but the body will be invisible. This will be a body different from the



physical body of this worldly life And pleasure or displeasure will, in that life, be caused to soul; the body shall get affected thereby. In the third stage i.e. after resurrection the real and a lasting life shall commence, the soul and body shall both be visible, their pleasures and troubles shall have different manifestations.\*

"To Allah we belong, and to Him is our return."

Q. 2: 156

All men have to die, good and bad alike. Even the righteous and the prophets are not exempt from bodily death (Q. 39 -30). But there is a life after death, a continuation of this life. The mysteries of life and death are matters of high moment which it may be difficult for us to apprehend in this present life. In the life after death all these things, about which people dispute in this world, will be made clear in the presence of God. (39: 31). It is useless to argue' about them and plunge in endless controversies the proper attitude is to appeal to Allah humbly to accept our purified hearts and faith, in the firm hope that every- thing which is now vague to us will be cleared up in the Hereafter, and to pray to Him for His guidance and mercy (39: 46).

Let those, who harbour any real doubts in their minds about the life after death, turn their attention to their own nature or to the nature around. How wonderful is their own physical growth, from lifeless matter out of dust, to seed. fertilized ovum, foetus childhood, youth. old age and death, How can the; doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or let them look at -. external nature, the earth dead and barren, and god's baj fertilising showers bring it to life growth and beauty in various forms. The creator of this great pageaot of the Beauty can surely

create yet another and a newer world (22: 5)\*.

How foolish and surprising that man, himself such a puny creature created out of something that is less than a drop in the vast ocean of Existence, should have the hardihood to stand up and dispute with his creator, draw idle parallels and say who can give life to dry bones and decomposed ones at that. Yes no power in nature can do that. But why: compare the powers and capacities of the creator with 'those of His creature' He has power over all things. The first creation was brought into being by Him out of nothing. The second or subsequent process, for which there is already a basis, cannot be more difficult. God's creative artistry is evident in every phase of nature, and it is always at work. How foolish then for any one to set imaginary limits to His powers? (36 : 77 -82).

"So Glory to Him in whose hands is the dominion of all things: And to Him will ye be all brought back."

Q. (36: 83).

Everybody will be rewarded or punished, according to the way he has conducted his life in this physical stage. Two angels are constantly by him to note his thoughts, words and actions. Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the stage at which we clothe a thought in words, we have, already done an action. The angels, the honourable recorders, .Kiraman Katibin, make a complete Record in order to supply motives and springs of action, which will affect the degrees or status in the spiritual Hereafter. (50: 17-18)\*

Death is the gateway between this world and the Hereafter. The stupor of death, 'Sakratul maut,' will bring truth before his eyes What is stupor or

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\* A.Y.A. n 2773

\* A.Y.A. n. 4953, 4

unconscious-ness to this probationary life will be the opening of the eyes to the -spiritual world, Once through the gateway of Death man will realise how the things which he neglected or looked upon as remote are the intimate Realities, and the things, which seemed to loom large in his eyes in this world, were shadows that have fled. The things he wanted to avoid are the things that have really come to pass (50: 19).\*

"It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: Those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are signs for those who reflect',

Q. 39: 2

The mystery of life and death, sleep and dreams, is a fascinating enigma. A vast mass of superstition as well as imaginative and Psychological literature has grown up about it. But here in a few brief words has been laid down a simple and true religious doctrine. In death we surrender our physical life but our soul does not die\* it goes back to a plane of existence in which it is more conscious of the realities of the spiritual world: 'God takes the soul.' A parallel can be drawn to sleep. In sleep, also, our soul is in a plan of spiritual existence akin to physical death. Sleep is a 'twin brother to Death.' As far as animal life is concerned it is the cessation of the working of the nervous system, though other animal functions, such as digestion, growth, and the circulation of the blood, continue, possibly at a different pace.\* The mental processes are also suspended in sleep. Our souls are, for the time being, released from the bondage of the flesh. If we contemplate these things we can see many spiritual truths: that our bodily life and death are not

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\* n 4955

\* A.Y.A. 4306

\* 4307

the whole story of our existence, that in our bodily life we may be dead to the spiritual world, and, in our bodily death, may be our' awakening to the spiritual world, that our nightly sleep gives us a foretaste of what we call death, which does not end our personality and that the Resurrection is somewhat like our daily rising from sleep\*

"The trumpet shall be sounded, when behold! From the sepulchres (men) will rush forth to their Lord! They will say. Ah! Woe unto us! who hath raised up from our beds of repose? (A voice will say:) 'This is what (God) Most Gracious had promised and true was the word of the apostles' ! It will be no more than a single Blast, when lo! they will all be brought up before us! Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.

Verily the companions of the Garden shall that Day have joy in all that they do; They and their associates will be in groves of (cool) shade, reclining on thrones (of dignity); (Every) fruit (enjoyment) will be there for them: they shall have what-ever they call for: 'Peace" a word (of salutation) from a Lord Most Merciful!

And a ye in Sin! Get ye apart this Day! Did I not enjoin on you, a ye Children of Adam that ye should not worship Satan; for that he was to you an enemy avowed? ...And that ye should worship Me. (for that) this was the straight way? But he did lead astray a great multitude of you. Did ye not then understand? This is the Hell of which ye were (repeatedly) warned! Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth)



That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness, to all that they did."

Q. 36: 51-65

### **Punishments and Rewards.**

God Created man as His vicegerent on earth. In this exalted position we must suppose him to be on another plane altogether of felicity, innocence, trust, a spiritual existence. with the negation of enmity. want of faith, and all evil. But he slipped from this garden the idea of Evil gradually tempting him from a higher to a lower state. He lost the state of felicity as a result of his actions. Man's nature is weak, and he may have to return again and again for mercy. So long as he does it sincerely, God is Oft-returning, Most Merciful, For His Grace helps out the sinner's short-comings.\* In spite of man's fall, and in consequence of it assurance of guidance is given. If man follows the guidance, he is free from any fear for the present or the future and any grief or sorrow for the past. The soul thus freed grows nearer to God. But if the Soul, in spite of the Oft-returning Mercy of God; rejects the higher light. and goes on Sinning against that light, the inevitable consequence must be the spiritual fire. As his rejection was deliberate and definite. So the consequences must be of an abiding Character (2; 35 - 39).\*

Man's sojourn in this lower state, where he is partly an animal of this earth, is for a time. But he must fulfil his lower duties also, for they too are a part of his spiritual training. In this world good and evil are mixed together. But on the day of Judgment they will be stored out and the exact import of every thing that they had thought, said or done, in this life of probation will be shown not with standing the fact that they may have

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\* A.Y.A. 50,52

\* A.Y.A. n 55-57

concealed or misinterpreted it in this life.\*

Everything will be considered in taking the account and the account will convince the persons concerned themselves.\*

“On that Day will men proceed in companies sorted out, to be shown the Deeds that they (had done). Then shall anyone who has done an atom’s weight of good see it; and anyone who has done an atom’s weight of evil shall see it.

Q. 99: 6-8

For the righteous the final abode is paradise. The perfect souls will be admitted to it immediately. Such is the Garden which We given as an inheritance to those of our servants who guard against evil.

Q. 19:63

### **Three Homes of rewards and punishments.**

A man meets with the results of his actions in his worldly life tho the standards for judging his success or failure may differ.

After his death, in Barzakh, he again meets with the results of his actions.

Then, after this world is no more, and a new world, and new universe have come into being, the men will be resurrected and they will meet their rewards or punishments in full measure.

### **The First Home.**

The results of one’s good deeds in this life are manifested in the form of honour, reputation, good name, respect, affection, satisfaction, happiness, freedom from want, power, government and the life.

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\* n 54

\* n 6239

As against this evil deeds result in one's disgrace, disrespect, bad reputation, disaffection, unhappiness want, subjugation, fear, grief, dissatisfaction and the like.

The faithful who do good deeds are assured good in this world and in the Hereafter in these words:

"To those who do good, there is good in this world, and the Home of the Hereafter is even better."

Q. 16:30

"And Allah gave them a reward in this world and the excellent reward of the Hereafter. For Allah loveth those who do good."

Q. 3: 148

"God has promised to those among you who believe and work righteous deeds, that he will of a surety grant them in the land, inheritance (of power) as He will establish in authority their religion the one which He has chosen for them...."

Q. 34:55

Similarly every evil deed or word or thought must have its evil consequences unless God forgives anything and He forgives much. As far as man is concerned his misfortunes are the consequences of what he has done. He must bear personal responsibility for them and not throw the blame on others.

"Whatever misfortune happens to you is because of the things your hands have wrought, and for many (of them) He grants forgiveness."

Q. 42: 30

There are men with weak minds: They will have faith as long as all goes well with them according to their standards of judging things. But when tried they are

found wanting. Their party standards judge right by success, a selfishness that gives nothing but asks for all a narrow- mindedness that does not go beyond petty mundane calculations.

“They lose both this world and the Hereafter: that is loss for all to see!”

Q. 22:11

The consequences of the rejection of God’s guidance will mean a: life narrowed down: which has many implications: it is a life from which all the beneficent influences of God’s world are excluded: it is a life for self, for all; in looking exclusively to the good thing of this life, it misses the true reality.

“But whosoever turns away from My Message Verily for him is a life narrowed down and We shall raise him up blind on the Day of Judgement.”

Q. 20:124

“....Their works will bear no fruit in this life and in the Hereafter....”

Q. 2:217

“.....I will punish them with terrible agony in this world and in the Hereafter.....”

Q. 3: 56

The adversity and prosperity of this world are both short lived. These come to man as a warning and as a trial. The fortunate person heeds the warning and mends his behaviour. He gives up evil and takes to good deeds. He uses his power and resources for the benefit of mankind and not for their oppression. The adversity benefits the fortunate one in several ways.

He takes to good deeds and in course of time, he shuns the evil:



".....For those things that are good remove those that are evil....."

Q. 11:114

Even in the case of great crimes, if there is true repentance as tested by a changed life in conduct, God's Mercy is available and it will transform the repentant's nature from evil to good.

"Unless he repents, believes and works righteous deeds, for God will change the evil of such persons into Good, and God is oft-Forgiving, Most Merciful."

Q. 25: 70

The adversity is meant to bring out in man sterling qualities like fortitude, Perseverance, humility, Gratitude, love and sympathy. Even a proud tyrant comes round when he receives a sudden blow from nature.

There is no pleasure nor advantage to God in punishing His own creatures over whom He watches with loving care. On the contrary He recognizes any good-however little which He finds in us and rewards us for the same. He only wishes to warn us so that we lead good lives and thereby earn his pleasure, and forgiveness for the sins.

"What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good) and knoweth all things."

Q. 4: 147

**The Second Home:** Barzakh (Between Death and Judgment)

At death each individual soul after release from the body, comes back as it was created with nothing more than its history, the deeds which it has earned, which are a part of it. Any exterior things given to help in its

development must necessarily be left behind. These may be material things like wealth, property, signs of power, influence and pride such as sons, relatives and friends etc, or they may be intangible things, like talents, intellect, social gifts, etc. Their period of probation on earth is over, they will now be called to account. They will themselves see that the false things in which they put their trust were false; they will confess their sin, but it will be too late. The soul is face to face with reality. Its personal responsibility is brought home to it.\*

The Lesser Judgement (qiyamat-uz-Sugra) now takes place. The punishment of Sins commences.\*

"...If thou couldst but see how the wicked (do fare) in the flood of confusion at death:- the angels stretch forth their hands, (saying) 'yield up your souls.: this day shall ye receive your reward a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His Signs!'"

Q. 6:93

"If thou couldst see, when angels take the soul of the unbelievers at death, (how) they smite their faces and their backs, (saying) "Taste the penalty of blazing Fire-because of (the deeds) which your (own) hands sent forth: For Allah is never unjust to His servants."

Q. 8: 50-51

This fate awaits the souls imperfectly developed in this life. They will undergo a process of healing for their spiritual ills. As the process of healing is completed in respect of each soul it will be released from this process.

The souls that die in purity will be received into felicity with a solution of peace.

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\* n 916, n 1018

\* 5822

“(Namely) those whose lives the angels take in a state of purity, saying (of them) ‘Peace be on you; enter ye the Garden because of (the good) which ye did (in the world).”

Q. 16:32

During this quiescent stage i.e. after death and before the final judgment the sinners will undergo the process of healing (punishments), which have been described in the Holy Quran by apt metaphors. There will be no physical body as in the world. The punishments will be inflicted on the soul which will have acquired a spiritual body; the form of the punishment will accord with the type of sin committed during the probationary period of worldly life.

The miser, who hugged his wealth about him, will have these clinging to his neck like a heavy collar, a badge of slavery, tied tight and twisted, giving him pain and anguish, instead of pleasure.\*

“Soon shall the things which they covetously withheld be tied to their necks like a twisted collar....”

Q. 3: 180

Miss-use of wealth in this world will add to one's torment in the next. The gold and silver will be heated to brand the foreheads, the flanks and the backs. The branding of foreheads will reflect on our intelligence in thinking that wealth was a good thing in itself instead of a mere means of doing good. The branding of flanks, the seat of greed, will show that the greed produced no real satisfaction. The branding of backs, the source of our stability and strength, shows that wealth which might have added to our stability and strength destroys, by its misuse, our stability and strength.\*

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\* n 484

\* n 1293

"On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks and their backs. This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried."

Q. 9:35

Unsympathetic persons who neither help nor feed those in need but hinder others from doing so will have neither friend nor sympathy in the Hereafter. They wounded many people by their cruelty and injustice in this life. And the symbol of their reward is that they should feed on the corruption that issues from such wounds (69: 34-37)\* A person, who disregards God's blind to them, will rise a blind in the hereafter. He will not see God's favour and will be excluded from His Grace. (20:124-6).

True Charity is likened to a fertile garden. Even in lean times he still produces good works and is content with what he has (2:265).

There are many metaphors and symbols, indicating how people will be recompensed for their deeds of this world, in the Hereafter. The Souls of those, who rejected God's signs and treated them with arrogance, will see that the gates of heaven are shut on them, and they will loiter about the worldly haunts, and from there witness the scenes of Hell and suffer. The pious believers who are slain in God's way, will enter the true real life, through the gateway of Death. Their Carnal life here was sustained from the ineffable presence and Nearness of God. They will not only rejoice at the bliss they have themselves attained but it will be a part of their glory that they have saved their dear ones from fear, sorrow, humiliation and grief, in this life, even before they come



to share in the glories of the Hereafter (3: 169-171)\* The righteous souls will enter into their inheritance with a warm welcome suggesting freedom from and pain, sorrow, doubt, struggle, disappointment, passion and even further desire, at rest in peace, in a state of complete satisfaction. (89: 27-30).\*

### **The Final Abode**

When the Day of Reckoning, the Day of Judgment, (Qiamat-e-Kubra) comes, it will be a new earth and a new heaven and it will all be as it were in the twinkling of an eye. The sinners will be, seen bound together in fetters of their evil actions, thoughts, and motives which they cannot shake Off, as they could have shaken off by repentance and amendment while there was yet time and opportunity to do so. (14: 48-49)\*. These unfortunate souls will be the ones that have not got purified even during the chastisement suffered in 'Bazrakh'.\* They will now encounter the state described as Hell. Some Muslim theologians suggest that souls imperfectly developed in this life and in Barzakh will encounter Hell, which is a state of healing for spiritual ills. As the process of healing is completed in respect of each soul it will attain Paradise; till eventually all souls will have attained Paradise and the state of Hell will be altogether terminated.\* The majority of Muslim theologians hold that the rewards and punishments of the Day of Judgment will be eternal.\*

Islam has used the most varied imagery for describing spiritual matters which are really beyond description in words except by such imagery. It does not postulate a sensual heaven. No one can know precisely now the spiritual delights hidden in reserve for him.

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\* Seerat P: 675. n 477-8

\* n 6127

\* n 1926

\* P: 761 Seerat

\* Sher Ali P: 164-165

\* A.Y.A. n 1608

They can only be expressed by allegory or imagery. The soul will acquire a spiritual body possessing peculiar faculties for the perception of God's beautiful attributes. Their joys their pleasures and their comforts will all be spiritual. The remembrance and the love of God will be their nourishment and the vision of God their highest reward. The highest Felicity in heaven is in the nearness to God, in the Good pleasure of God. (3: 14-16). But the Good pleasure of God has its counterpart in the God pleasure of such eminence in Heaven.

“O thou soul  
in (complete) rest and satisfaction!  
Come back thou  
to thy Lord:  
well pleased (thyself)  
and well pleasing  
unto Him:  
Enter, thou, then,  
among My Devotees,  
Yea, enter thou  
My Heaven;”

Q. 89:27

The Muslim idea of Salvation consists not in being saved from the consequences of our sins by the sufferings or the merits of others, nor in annihilation or absorption, but in the achievement of a perfected Personality, a Bliss that grows up within us, and does not depend on external circumstances. It may require the utmost effort or striving of a lifetime. There will not be happiness and bliss in isolation but it will be shared by those whom we held dear in this life, provided their life made them worthy of that association. The souls in Heaven will realize in the highest spiritual sense the presence of God.\*

## **7.6. Taqdir**

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\* P: 1469, 70.A.Y.A.

“He to whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom and has created everything, and has ordained for it its prophet measure.”

Q. 25: 2

“And the sun is moving on the course prescribed for it; That is the ordinance of the Mighty, the Knowing.

And the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit.”

Q. 36: 38-40

A Muslim is required to have faith in the fact that

‘The Taqdir of prosperity and adversity is from Allah’.

The words of Hadith are

*“Walqadri Khairihi-wa Sharihi Mina Allahe Taala.”*

Any comforts of miseries, pleasure or troubles, plenty or poverty health or disease come to an individual from God. The Blessings and also the misfortunes lead to his self-sublimation. They provide to him opportunities for the manifestation of various qualities of the human soul, which might, otherwise remain dormant. Every individual is undergoing the process of a test in this life. In themselves adversity and prosperity constitute neither good nor evil. Whether they will ultimately turn out for his good or his evil depends solely upon how he acquits himself in the given circumstances. Avoidance of misery and achievement of prosperity are not to be taken for an end, and as an ultimate goal of human life. The means must not be mistaken for the end.

'And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits, but give glad tidings to the patient,

Who, when a misfortune overtakes them, Say, 'Surely to Allah we belongs and to Him shall we return.'

It is these on whom are blessings from their Lord and mercy and it is these who are rightly guided."

Q. 2: 155-157

The misfortune are to be regarded as an indispensable ground work for all moral superstructure. They bring the latent powers of human mind into play. One greatness of character is in proportion to the situations met the hardships undergone, the obstacles surmounted the temptations resisted and the passion curbed. Virtues such as patience, forbearance, resignation, faithfulness are nursed by sufferings hardships and tribulation. When manfully born one emerges purer, loftier and strong from the furnace of troubles.

Prosperity and plenty, in like manner, are a means of self culture. Possessions and offsprings are a furnace to purify him of his shortcomings as gold is purified of dross by putting it in fire.

"And know that your possessions and your children are but a trial and that it is Allah with Whom is a great reward."

Q.8:28

"O ye who believes; let not your wealth and your Children divert you from the remembrance of Allah and whoever does so it is they who are the losers."

Q. 63:9

Prosperity should not turn man away from God.



This blessing should not be changed into a curse by encroaching upon the rights of others, but should be used in reducing the misery of mankind. Love of possessions and children must not stand in the way of responding to the call of his higher nature. In the sacrifice of these at the altar of Divine Will lies the secret of his self-elevation. In this manner one's character is purified of the alloy of sordid attachments.

Thus felicity and adversity are both means to common end: self sublimation.

“And that man will have nothing but what he strives for.”

Q. 53: 39

The facts of life must be faced boldly. One who runs away from the trials and temptations of a social life cannot claim to possess virtues such as chastity, sympathy, generosity, kindness and the like. Similarly without striving for something one cannot expect to achieve any results. One must struggle hard and leave the result in the hands of Allah. If one's efforts are crowned with success one should not get swollen-headed on that account and must attribute that success to God's kindness and thus acquire the attribute of Gratitude (Shukr). If the efforts fail in achieving the desired objective one must not lose heart but should keep up the efforts, redouble the efforts and bear the results with pleasure and attribute the same to God's will. This attitude of mind is Fortitude (Sabr). In the event of a failure one must not give up hope in Allah, nor wish ill to others and keep up efforts in removing obstacles and impediments in the way. Thus patience (Sabr) does not mean sitting idle with hands folded but bearing all the hardships in way of struggle in the Path of Good deeds. For achieving any results one must work hard but reliance must be placed on God's help only and not on one's tactics (Tadbir). This attitude of mind is Trust in God (Tawwakal).

In the pursuit of one's objective one should have one and only one aim viz the pleasure of God. This frame of mind is sincerity (Akhlas).

A Mumin, therefore, must be equipped with the qualities of sincerity, Trust in God, Patience and gratitude. He will set himself to work in accordance with the command of Allah:

"Say, My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.

He has no partner. And so am I commanded and I am the first of those who submit."

Q. 6: 162, 163

"And no soul can die except by Allah's leave a decree with a fixed term. And whoever desires the reward of the present world. We will give him, thereof; and whoever desires the reward of the life to come, We will give him thereof; and we will surely reward the grateful.

And many a Prophet there has been beside whom fought numerous companies of their followers. They slackened not for aught that befell them in the way of Allah nor did they weaken, nor did they humiliate themselves before the enemy. And Allah loves the steadfast. And they uttered not a word except that they said: 'Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.

So Allah gave them the reward of this world, as also an excellent reward of the next; and Allah loves those who do good.'

Q. 3: 145- 148

The time for Death is fixed. One cannot escape death by avoiding to face any war. One will die even on a

comfortable bed when the appointed hour comes. Therefore a believer cannot be a coward, a low-spirited and a lazy fellow. He cannot allow himself to be humiliated. He will never slacken for aught that may befall him in the way of Allah. He will be steady and firm seeking help constantly from the Almighty.

Thus Taqdir, the Islamic doctrine, is totally different from Fatalism. The Quranic word Taqdir means a measure. Fatalism is a word not known to Islam. Kismet, a word in common usage, is nowhere found in the Quran. Fatalism denies the freedom of will in human conduct and with that vanishes the sense of individual accountability which is the mainspring of life. The man is reduced to the status of an automation.

Taqdir is not to be wrongly labeled as Kismet or fatalism. If any thing could be achieved merely by reciting a few holy verses from scriptures by a holy man or a group of holy men or by merely waiting for the event to occur on its own then where was an occasion for the Holy Prophet to struggle incessantly for a long period of 23 years of his Ministry against heavy odds. He suffered abuses, physical and mental tortures, indignities, boycotts and starvation; he was forced out of his home, his followers were tortured and finally he and his small band of followers were attacked repeatedly with deadly armour. What did he do in these seemingly hopeless conditions? He remained steadfast and led his followers in person to fight many defensive battles in the way of Allah. After the Holy Prophet passed away his illustrious successors in office followed in his footsteps. What was the result? The Muslims were never afraid of death and one Muslim proved more than an equal to ten Non-Muslims. The Muslims suffered reverses; But these temporary set-backs never made them cowards; on the other hand these led them to redouble their efforts.

According to Taqdir man is not born with a destiny.

He has to work it out on his own account.

'Islamic Taqdir is an indispensable principle of every form of existence mineral, vegetable or animal. It is the fly wheel, so to speak, for this vast universe, but for which the gigantic machinery would crash.' Our life depends upon the regular uninterrupted working of the solar system. Neither the sun, nor the moon, nor the earth can go an inch away out of their orbits. They are chained by the law of Taqdir or Pre-measurement should these go out of their orbits they would bring about one only their own destruction but probably the destruction of other planet not known to man.

Why is it necessary for a man to believe in Taqdir? It is to fortify him in his effort to accomplish the object for which he was created? Why was man created and why was this vast universe created? Let us examine this in the light of Quranic teachings.

### **The Object of Creation.**

The man has been created as God's representative (Khalifa) on earth.

"..... 'I am about to place a vicegerent in the earth...."

Q. 2:30

Allah taught Adam all the names and made the angels submit to him which they all did excepting Iblis (Satan). The knowledge made man superior to even angels.

God created man in the best of mould. "Surely, We have created man in the best make".

Q. 95: 4

Vast capabilities were thus engrained in the nature of man in order to enable him to undertake responsibilities which the most stupendous of creation



dare not accept,

“Verily, we offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. He was indeed unjust and foolish.”

Q. 33:72

The heavens the earth and the mountains i.e. the creatures of God, other than man refused to undertake the Trust or a responsibility and may be imagined as happy without a choice of good or evil being given through their will. They preferred to submit their will entirely to God's Will. This gave them far more happiness than a faculty of choice. Man was too audacious and ignorant to realize this. Man as a race got disrupted. The evil ones betrayed the Trust and brought punishment on themselves, though the good ones rose far above other creation, to be the nearest ones to God. that man undertook the God-like attributes like Will, Forbearance, Love and mercy brought him near to God which was part of God's Will and Plan. Man signally failed to measure his own powers or his own knowledge, but God's grace came to his assistance and he won through by God's grace.

When man undertook this great Responsibility, which made him vicegerent of God he entered into a covenant, express or implied.

“And when the Lord brings forth from Adam's Children-Out of their loins their off springs and makes them witnesses against their own selves by saying: “Am I not your Lord? they said, “Yea, We do bear witness”.

Q. 7: 172

Man got elevated to the position of Lord of the Universe:

“Do you not see that God has subjected to your (use)

all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seem and unseen?....”

Q. 31:20

Everything in this universe, the sun, the moon the starry creation, the earth with its teeming life has been created for the service of man. This vast universe contains nothing that cannot be turned by man to his service. Nothing is devoid of some good to mankind. If we fail to derive any benefit it is due to our imperfect knowledge. Continuous research is called for in the realm of nature.

“Most surely in the creation of the heaven and the earth and the alternation of the night and the day there are signs for men of understanding.

Those who remember Allah while standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth.

“Our Lord, Thou hast not created this in vain; nay, Holy art Thou; Save us, then from the punishment of the Fire.”

Q. 3: 190-191

Having achieved phenomenal success in exploitation of nature and dazzled with the glitter of material achievements man is apt to regard these as all in all and forget God. If these achievements are utilized in ameliorating man's sufferings the earth is turned into a paradise. If these lead to pillage, bloodshed, arson, self aggrandizement and allied vices the man would earn Chastisement of the Hell about which he has been fore warned Mankind can thus convert its own handwork into Paradise or into a veritable hell as it chooses.

The physical and spiritual faculties of man, the strength of his body and mind, his will and his

capabilities are a Trust from Allah and these Divine blessings must be dedicated to the service of God. their dissipation or misuse is a betrayal of Divine Trust.

The man has three distinct relations:

1. Relations with Allah
2. Relations with the universe
- And
3. Relations with fellow-beings.

Relations with Allah may be summed up in one word as "Divine Worship".

"I created man nor Jinn but for the sole purpose of worshipping me".

Q. 51: 56

The purpose of Divine worship is elevation and edification of man himself as its performance or neglect can neither add anything to nor detract anything from Allah, who is self-sufficient and perfect in every respect.

Man should control the forces of nature and put them to use for the benefit and welfare of human brotherhood. Materialistic achievements are a part of his function. He has, however a higher purpose to fulfill. He has to work out his moral and spiritual evolution through his dealings with his fellow-men and his creator. He must mete out equitable treatment to his fellow brethren and submit to Almighty's will with cheerful resignation. Human happiness and peace of mind will be the lot of those who discharge their functions in obedience to Divine laws and commandments.

Relations with fellow-beings are summed up in this verse of Quran:

"Surely god enjoins *adl* (the doings of justice), and *Ihsan* (the doings of good) (to others) and *Itai* (the giving

to the kindred), and He forbids Fahsha (indecenty) and Munkar (evil) and Baghy (rebellion). He admonished you that you may be mindful."

Q. 16:90

The giving of one's just dues is Adl but good must be meted out in cases which do not deserve it and that is Ihsan. As in case of blood relations who must be helped monetarily, sympathy and kindness must be extended to humanity at large. And this without expecting or wishing any rewards.

"And bestow not favours seeking to get more in return."

Q. 74:6

These are positive virtues ordained to be practiced. Then all sins are commanded to be shunned; those that are manifest and one commits simply to gratify one's carnal desires and these affect the doer himself (Fahsha). Then come (Munkar) i.e. evils whose effect extends to others and involves an encroachment upon the rights of others. Then come (Baghy i.e.) evils which have adverse effect on the society at large.

Thus it is man's Taqdir to discharge the definite measure of function ordained for him viz To subjugate and use the forces of nature in the service of mankind in accordance with Divine will and inculcate in one's self the attributes of God and have one objective in life i.e. to earn the pleasure of God.

## **Freedom of Choice**

Is man free to follow what is right and shun the evil? Does he have the capacity to choose between right and wrong?

"And We have pointed out to him the two highways of good and evil."

Q. 90:10



“And He revealed to it what is wrong for it and what is right for it.”

Q. 91: 8

“And say, the Truth is from your Lord, Whosoever may wish he may believe and whosoever may wish he may disbelieve.”

Q. 18:29

“This surely is a reminder, so let him who will take a way unto his Lord.”

Q. 73: 19

God has pointed out the right course and repeatedly emphasized to man to discharge his functions properly. No pressure will be brought to bear upon him. He is free to choose his path and steer his ship to safety or to destruction. Man's faculties are controllable and also uncontrollable. A man may use it in the sympathy of others and in propagating good ideas or he may use it in injuring other's feelings. His hands are under his control. He may use them in helping a cripple to cover some distance or he may spite a helpless persons. He may use Atomic energy in generating light for people to use or he may build a bomb to destroy a whole city at will. But it is not within a man's control to operate the faculty of taste or the functions of heart, liver and kidneys. They work automatically in implicit submission to the laws of nature discharging their functions on their own account. Similarly the solar system runs in accordance with a pre-determined law. The vegetation too grows and thrives in accordance with a pre-determined law. For none of these man is accountable.

But man enjoys freedom of control and direction in a vast sphere of human activities. For right or wrong exercise of his faculties he is responsible and accountable. He has intellect and can use it in learning laws of nature. Through revealed books he has been

taught what is right and what is wrong.

## 8. Amal i.e. Action

*Eman* i.e. Faith in short means to believe in the correctness and soundness of the accepted principles. The Mumin is one who believes in the six principles i.e. God, Angels, Prophets, Books, The Hereafter and Taqdir.

*Amal* i.e. Action means that one's deeds conform to ones Faith.

The deeds of a Mumin may be classed into three categories viz

1. Ibadaat i.e. Worship which, in brief, means complete submission to Allah's commandments.
2. Akhlaq i.e. Good morals like love, and goodness towards other creatures of Allah.
3. Muamalat i.e. obedience to Allah's Laws in the matter of business and other relations with fellow beings.

Faith without action is meaningless. Action without Faith, similarly is aimless.

"Surely man is in a state of loss, except those who believe and do good works, and exhort one another to accept truth and exhort one another to be steadfast."

Q. 103: 3-4

"O ye who believe! come into submission wholly and follow not the footsteps of Satan; Surely, he is your open enemy."

Q. 2: 208

"Surely those who believe and do good deeds, and observe prayer and pay the Zakat, shall have their reward from their Lord, and no fear

shall come on them, nor shall they grieve.

Q.2:277

“O ye who believe! Obey Allah and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and his Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.

Q. 4:59

“Whoso obeys the Messenger obeys Allah indeed, and whoso turns away, then We have not sent thee as a keeper over them.

Q. 4:80

The actions of a believer must thereof conform wholly and strictly to the commandments of Allah contained in the Holy Quran and orders of the Holy Prophet contained in the Hadith and his own example.

“Verily you have in the Prophet of Allah an excellent model for him who fears Allah and the Last Day and who remembers Allah much.”

Q. 33:21

Let us now briefly review, in summary, the deeds required of a believer in the light of Quranic teachings and commandments.

### **Ibadaat i.e. Worship.**

The Worship is divided into those actions which

1. relate to one's physical self and
2. those that pertain to one's mind or heart. We shall class these as.

1. Physical and 2. Mental.

### **1. Physical Ibadaat.**

These are classed into 5 groups viz

**1.1 Salaat (Namaz or prayers)**

These cover all good deeds which are restricted to relations between man and God.

**1.2 Zakat.**

These cover all the good deeds of a man which are meant to benefit and comfort other fellow beings.

**1.3 Saom (Fasting)**

These cover physical sacrifices in the way of Allah, bearing troubles and tribulations for attainment of good ideals, keeping one's self pure and free from the dirt of carnal and materialistic desires which stand in the way of attaining a high ideal.

**1.4 Haj.**

A physical and practical organization of human brotherhood initiated by Abraham A.S. organization of a centre for world unity, and personal and physical efforts for the establishment and sustenance of this center.

**1.5 Jihad**

Sacrificing one's mental, monetary and physical resources including one's life for propagating and defending freedom of worship in accordance with the commandments of Quran and Hadith.

**2. Mental Worship or Ibaddat-i-Qalbi**

These may also be classed into 5 groups viz

**2.1 Taqwaa or Righteousness.**

A person attains this state of mind when his conscience is alive and consistently guides him to do the right and keeps him away from the evil



deeds and when in his heart, he gets pricks and is able to distinguish the right from the wrong.

## **2.2 Ikhlas or Sincerity**

When a person does a good deed for the mere and sole pleasure of Allah and his intentions in doing that deed are free completely from all others desires he is stated to be possessing Ikhlas.

## **2.3 Tawakal or Trust.**

When in the performance of a good deed, a person relies for one's success in the attainments of an objective only on Allah we say he possesses Tawakal.

## **2.4 Sabr or Patience, Fortitude.**

In the performance of one's duty a man will meet with impediments and difficulties or the results will appear not in accord with his wishes or labours he will keep a robust heart, not wish ill even to those who stand in his way and do him harm and not lose hope in Allah. This attitude of mind is Sabr.

## **2.5 Shukr or Gratitude.**

On attaining success one does not become proud but acknowledges the kindness of Allah by word, heart and physical actions. This attitude of mind is "Shukr".

# **9. Ibadaat**

## **9. 1.1 Physical Ibadaat**

### **9.1 Salaat (Prayer)**

Physical worship is meant to cause man's moral advancement and spiritual betterment. It prevents a religion from passing into a mere idealism. Of the five

prescribed worships Haj is required of persons of means and that too once in one's lifetime. Jihad is required when need for it shall arise. Saom is required from the able-bodied once in every year in the month of Ramzan. Zakat is enjoined on persons of means. But Salaat i.e. the Islamic prayer is required of all Muslims male and female, of the age of discretion, every day at stated times, without any breaks. This in fact, is a Muslim's spiritual diet and distinguishes him from the non-believers. This obligatory institution shall, therefore, be described at some length.

### 1.1. Sallat

It is obligatory on all Muslims who have attained the age of discretion, to offer sallat five times day viz.

1. Fajr i.e. morning between dawn and sunrise.
2. Zuhr i.e. early afternoon.
3. Asr i.e. late afternoon.
4. Maghrib i.e. Evening at sunset, and
5. I'sha i.e. early night before one sleeps.

The service consists of Rakaats as shown in table below:-

Service	Sunnat	Fard	Sunnat	Vitr	Total
<i>Fajr</i>	2	2			4
<i>Zuhr</i>	4	4	2		10
<i>Asr</i>		4			4
<i>Maghrib</i>	3	2			5
<i>Isha</i>	4	2		3	9

Fard is compulsory. It can be reduced from 4 to 2 Rakaats at Zuhr, Asr and Isha when one is on a journey. But when one stays at one place for more than 4 days the complete service is to be performed. In journeys sunnat may also be dropped.

### Wudu i.e. ablutions.

Before offering prayers the exposed parts of the body

viz hands, mouth, nose, face, arms and feet are required to be washed and the head, ears and neck are wiped over with wet heads. The Wudu is renewed everytime a person has answered the call of nature, been asleep or passed wind. In case of a sexual intercourse a complete bath is required to be taken.

If a person is unwell or water is not available tayammum is performed i.e. both hands are passed over pure earth and the face and the backs of hands are wiped over once.

### **Azan i.e. Call to Prayer.**

Every congregational service must be preceded by an Azan. The Azan consists of words meaning:

- |   |         |
|---|---------|
| 1. Allah is Great   | 4 times |
| 2. I bear witness that nothing deserves to be worshipped but Allah. | 2 times |
| 3. I bear witness that Muhammad is the Apostle of Allah.            | 2 times |
| 4. Come to prayer.  | 2 times |
| 5. Come to success.   | 2 times |
| 6. Allah is Great   | 2 times |
| 7. There is no God but Allah  | 1 time  |

### **Congregation.**

There are more persons form a congregation and one person acts as Imam or leader. The Imam must be one who knows the Quran better than the others and he should be more pious than the rest. Rank, wealth and race do not matter. The persons stand in rows and a beggar will stand shoulder to shoulder with any high dignitary. Those who come first occupy the front row.

Fard Salaat had best be performed in a mosque or in a congregation but an individual can perform prayers anywhere. On Fridays Zuhr Salaat is obligatory to be performed in congregation; The four Rakaats are reduced to two but these are preceded by a sermon which deals with exhortations to goodness and matters concerning the Millet i.e. community.

## **Description of Salaat**

One faces the (Kaaba in Mecca) Qiblah in a standing position on a neat spot, preferably a prayer carpet, raises both hands to the ears and says.

“God is Great.”

The two hands are then placed on the breast, the eyes are kept looking down and the prayers is recited in Arabic. The translation is this:-

“Glory to Thee, O Allah and Thine is the praise, and blessed is Thy Name and exalted is Thy Majesty, and there is none to be served besides Thee.”

“I betake me for refuge to Allah against the accursed devil.”

“In the name of Allah the Benificent, the Merciful.

All praise, is due to Allah the Lord of the worlds, the Benificent, the Merciful; Master of the day of required Thee alone do We worship, and Thee alone do we beseech for help. Guide us in the right path, the path of those upon whom Thou hast bestowed blessings, not of those who have incurred Thy displeasure, nor of those who have gone astray.

*Amin*

Say: He Allah is one; Allah, the Independent and



Besought of all. He begets not, nor is He begotten and there is none like unto Him.

God is Great.

One bends his body, the palms of the hands are kept on the knees and in this position he says:-

“Glory to my Lord, the Great”.

3 times. The standing position is resumed with the words:-

“Allah accepts him who gives praise to him, O our Lord, Thine is the praise.”

One prostrates himself, the toes the knees, the hands and the forehead touching the floor. In this position called Sajjdah, he says 3 times:-

“Glory to My Lord, the Most High”.

One now sits in a reverential postures; a second sajjdah follows repeating 3 times.

“Glory to My Lord, the Most High.”

One has completed one Rakaat and the standing posture is resumed with the words

“Allah is Great”.

The second Rakaat being completed in the preceding manner the following prayer is offered:

“All prayers and worship rendered through words, actions and wealth are due to Allah. Peace be on you, O Prophet, and the Mercy of Allah and His blessings Peace be on us and on the righteous servants of Allah. And I bear witness that Muhammad is His Servant and His Apostle.”

If more than 2 Rakaats are to be offered one stands and repeats the remaining Rakaats in like manner. The Salaat is concluded with the following prayer.

“O Allah! Make Muhammad and the followers of Muhammad successful, as Thou didst make Abraham and the followers of Abraham successful, for surely Thou art praised and magnified. O Allah! Bless Muhammad and the followers of Muhammad as Thou didst bless Abraham and the followers of Abraham for surely Thou art praised and magnified.

O Allah! I have been greatly unjust to myself and none grants a protection against faults but Thou; Therefore protect me with a protection from Thyself and have mercy on me; Surely thou art the Forgiving the Merciful.”

The Salaat closes with the words ‘Peace be with you and the Mercy of Allah’ and one repeats these twice first on looking to right and then looking to the left.

Besides these five obligatory prayers there are optional prayers recommended for the devout Tahajjud i.e. a late night prayer, consisting of 8 Rakaats, is one. Twice in a year on Id two Rakaats are offered in a large congregation, a Sermon following the Salaat. The year’s problems are reviewed.

Although specified portions of Quran, in Arabic have been prescribed for Salaat in Congregations and the Imam recites aloud a few verses, in certain parts of the service each worshipper offers prescribed prayers or prayers of his own composition. A devotee may, also offer prayers any time he feels inclined so to do and pour out his sentiments and express his sincerest desires before the almighty. This spiritual diet is as important for the welfare of his soul as ordinary food is important for his body. The Salaat has an individual and also a

collective part. Any clean spot is fit to be used for offering prayers and one may offer his prayers where he happens to be when the time of prayers arrives.

Inside the mosque there is no music, no singing, no dances and no attempt to create an emotional atmosphere. The believers range themselves in orderly rows. The rich and the poor, a judge and an accused person under trial, a General and a private, a ruler and his orderly stand shoulder to shoulder and no one dare object to anyone standing next to him. There is thus a practical demonstration of complete equality of all.

They all stand humble and subdued in the sight of Allah. They must have a feeling that they are seeing and in communion with Allah or if they are not able to see Allah the Almighty is seeing them. They praise God, render thanks to him and pray to Him for their own spiritual moral and physical advancement as also for that of their friends and relations and of the whole mankind.

The Salaat benefits one in many ways. It restrains one from indecency and gives strength to him in difficult situations.

“Recite that which has been revealed to thee of the Book, and observe Prayer. Surely prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do.”

Q. 29:45

“O ye who believe; Seek help with patience and prayer; Surely Allah is with the steadfast.”

Q. 2: 153

“And when you journey in the Land. It shall be no sin on you to shorten the prayer if you fear that those who disbelieves may give you trouble. Verily the disbelieves are an open enemy to you.

And when thou art among them and leadest the

prayer fro them left a party of them stand with thee and let them take their arms. And when they have performed their prostration, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick that you lay aside your arms. But you should always take your means of defence. Surely, Allah have prepared an humiliating punishment for the disbelievers.

And when you have finished the prayer remember Allah while standing and sitting and (lying) on your sides. And when you are secure (form danger), than observe prayer (in the prescribed form); verily prayer is enjoined on the believers (to be performed at fixed hours)."

Q. 4: 101-103

The Salaat is to be offered even during war; the believers must be gallant and careful taking good care of their armour. The prescribed drill must be properly organized to prevent defeat and humiliation. When the danger is over the drill of salaat is to be performed in the prescribed manner But Salaat must be offered at the appointed hours.

"O ye who believe! when you stand up for prayer wash your faces; and your hands upto the elbows, and pass your (wet) hands over your heads, and (wash) your feet to the ankles. And if you be unclean, purify yourselves (by bathing). And if you are ill or (you are) on a journey (while unclean) or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and hands, Allah desires not that He should place you in a difficulty, but



He desires to purify you and to complete His favour upon you, so that you may be grateful."

Q. 5:6

"And observe prayer at the two ends of the day, in the hours of the night (that are nearer the day) Surely, good works drive away evil works. This is a reminder for those who would remember."

Q. 11:114

"Observe prayer at the declining and paling of the sun on to the darkness of the night and the recitation (of the Quran in prayer) at dawn. Verily, the recitation (of the Quran) at dawn is (specially) acceptable (to God)."

And wake up for it (the Quran) in (the later part of) the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station."

Q. 17: 78-79

"So glorify Allah when you enter the evening and when you enter the morning And to Him belongs all praise in the heavens and the earth and (glorify Him) in the afternoon and when you enter upon the time of the decline of the sun."

Q. 30: 17-18

The prayers require all the prescribed rules governing physical and mental etiquette to be observed strictly. On the physical side are prescribed proper dress, cleanliness and purity of the place of worship of the body and dress, punctuality of time, standing in straight and orderly rows without distinction of rank, race or colour maintaining dignity, decorum and complete silence and following the Imam in the various postures. On the mental place the various requisites are (Ismen) Peace of mind (Qunut) • abstinence from physical needs like speech, (Khashua) humbleness,

(Tabatul) cutting one's self away from all thoughts other than those of Allah (Tadarua) humility and (Ikhlas) sincerity. A complete presence of mind is required so that one understands what is recited.

"Surely success does come to the believers, who are humble in their prayers".

Q. 23: 1,2

"So remember the name of Thy Lord and devote (thyself) to him with full devotion."

Q. 73:8

"Call upon your Lord in humility and in secret. Surely, He does not love the transgressors."

Q. 7:55

"Say 'My Lord has enjoined justice. And fix your attention aright at every (time and) place of worship, and call upon Him making yourselves sincere towards Him in religion..."

Q. 7: 29

"O Ye who believe! approach not prayer when you are not in (full) possession of your senses, until you know what you say nor when you are unclean...."

Q. 4: 43

The Islamic prayer acts as food for one's soul; it creates peace of mind in one and it is instrumental in reforming the Muslims in many ways. In moral, social and other matters on individual and also on collective plane. It makes one God-fearing. As prayers have to be performed at regular intervals with due preparations it alerts a dead and a feelingless heart. It serves as a regular warning and an effective instrument in the gradual uplift of one's character. Salaat acts as a visible distinguishing feature of Muslims. Congregational prayers bring Muslim of a locality in close contact with

each other repeatedly and this creates love and affection among them, and encourages growth of sentiments of sympathy and mutual help. A practical demonstration of equality is given and it is brought home repeatedly that the leadership (Imamat) is due to ones piety and not due to materialistic achievements, a high office or heredity. When men collect together at fairs they are apt to engage in harmful activities are directed to achieve good results. Salaat meets this need. The Muslims collect 5 times a day in a local mosque, once a week in a city mosque twice a year in Idgah and once in on'es lifetime, at Mecca on the occasion of Haj. The Muslim congregations are thus based on piety and performance of good deeds. The repeated performance of prayer creates in one constancy and regularity of habit. It makes one disciplined; standing in straight rows, shoulder to shoulder, with uniform motions under command of an Imam helps in creating cooperation, partnership and disciplined mind in a community. Obedience in an imam gets engrained in one's mind side by side with an opportunity to judge those who are lazy, not devoted to prayers and to exhort them to reform themselves. The daily congregations act as Daily Assemblies for discussing and deliberating on any political, social or other special problems of the community. The habits of punctuality, of rising early in the morning, and planning of one's work schedule are of obvious benefit to one. The etiquette of sober and appropriate dress, cleanliness and purity are encouraged. It helps to abstain from things and actions that deaden one's intellect and create giddiness or loss of senses. It prevents one from becoming ease-loving and lazy; on the other hand it makes one a disciplined soldier always ready to bear hardships in the way of Allah.

"The hypocrites seek to deceive Allah, but He will punish them for their deception, and when they stand up for Prayer, they stand lazily (and) to be seen of men, and they remember Allah but little."

“And seek help with patience and prayer; and this indeed is hard except for the humble in spirit, who know for certain that they will meet their Lord, and that to Him will they return.”

Q. 2:45-46

“Verily, man is born impatient and miserly, when evil touches him, he is full of lamentation. But when good falls to his lot, he is niggardly but not those who pray those who are constant in their prayer...”

Q. 70: 19-23

“O Children of Adam! Look to your adornment at every (time and) place of worship and eat and drink but exceed not the bounds; Surely He does not love those who exceeds the bounds.”

Q. 7:31

“And thy garments do thou purify and uncleanness do thou shun.”

Q. 74: 4-5

“..... A mosque which was founded upon piety from the (very) first day is surely more worthy that thou should stand to (pray) therein. In it are men who love to become purified and Allah loves those who purify themselves.”

Q. 9:107

Salaat will, therefore, not only keep one away from indecency, both apparent and hidden, but will inculcate in him positive virtues. If, in spite of one's prayers, the desired objective is not attained:-

“So woe to those who pray, But are unmindful of their prayers. They like to be seen (of men). But refuse (to supply even) neighbourly needs.”

Q. 107: 4-7

True worship does not consist in the mere form of



prayer, but in that the heart and mind are earnestly applied to seek the realization of the presence of God, to understand and do His holy Will, and cultivate Love and relation, with Him by extending the thousand littler countries and kindness of daily life to one's fellow begins. Otherwise it turns into a great show of a hollow act which is a qualification of a hypocrite not of a true Muslim.\*

### **9.1.2. Zakaat.**

"Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well."

Q. 3:92

"And (by) the soul and its perfection and He revealed to it what is wrong for it and what is right for it- He indeed (truly) prospers who purifies it, And he who corrupts it is ruined.

Q. 91: 7-10

"Verily, he (truly) prospers who purifies himself".

Q. 87:14

"Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby...."

Q. 9:102

Zakaat is mentioned in Al-Quran, along with Salaat, at 20 places, in the words:-

"and keep up prayer and pay zakat."

The word 'Zakat' literally means cleaning and purification. The word 'Sadaqa' is also used, meaning alms i.e. monetary and physical help. One of the great purposes of religion is to cleanse and purify one's heart and soul of spiritual and mental diseases. These diseases are promoted by love and attachment for wealth and worldly possessions. Lust, niggardliness and

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\* A.S.A. 1796.

selfishness, which rust one's heart, get cured and replaced by contentment, generosity and selflessness when one keeps up the habit of giving alms. This financial obligation, *zakat*, imposed upon Muslims is leviable from every person whose possessions exceed a certain specified quantity of Cash or goods or cattle.

"The alms are only for the poor, and the needy and for those employed in connection there with, and for those whose hearts are to be reconciled, and for the (freeing of) slaves, and for those in debt, and for the cause of Allah, and for the way-farer-an ordinance from Allah. And is All-Knowing Wise."

The eight categories specified in this ordinance include the distressed, the old, the infirm, the blind, the lame and the crippled, the diseased, the orphans, widows and prisoners, and all economically backward sections of the community. The provision is meant for promotion of mutual welfare, mutual help and social insurance. It provides help to those who suffer for the sake of Millat and it provides due remuneration to workers engaged in religious and educational institutions and its collectors and organizer. It provides capital for defence of Jamaat and its principles and in fact, for establishment of an organized Muslim society free from the clutches of unsury. It provides for serais, travelers rest houses, and amenities for them and for improvement of means of travel.

"They ask thee what they shall spend. Say: Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do surely Allah knows it well.

Q. 2: 215

"So give to the Kinsman his due, and to the

needy and to the wayfarer. That is best for those who seek the favour of Allah and it is they who will prosper.

Q. 30:38

One must look after the comforts and welfare of one's parents near relatives and also other kinsment. There may be cases where one has been annoyed by a needy kinsman but these personal grievances should not stand in one's way of helping him.

"And let not those who possess wealth and plenty among you swear not to give (aught) to the kindred and to the needy and to those who have left their homes in the cause of Allah. Let them forgive and pass over (the offence). Do you not desire that Allah should forgive you? Allah is Most Forgiving, Merciful".

Q. 24: 22

Charity should not be accompanied by taunt or injury. If one is not able to help the refusal should be conveyed by means of a kind word. Alms may be given openly to encourage others to do so, but giving them in a concealed manner is better as it does not injure self-respect of the recipient. The giver must find out who are poor and the needy, as they do not beg of man with importunity. No favours are to be bestowed seeking to get more in return. Charity is to be given to seek the pleasure of Allah.

"And bestow not favours seeking to get more (in return)".

Q. 73: 6

"But the righteous (one) shall be kept away from it (a flaming Fire), who gives his wealth to become purified. And he owes no favour to anyone, which is to be repaid except (that he gives his wealth) to seek the pleasure of his Lord, the Most High."

Q. 92: 17-20

"O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to (themselves)."

Q. 2: 254

"The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whosoever. He pleases and Allah is Bountiful, All-knowing.

They who spend their wealth for the cause of Allah, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

A kind word and forgiveness are better than Charity followed by injury. And Allah is Self-sufficient, forbearing.

O ye who believe! render not vain you alms by taunt and injury like him who spends his wealth to be seen of men and he believes not in Allah and the Last Day His case is like the case of a smooth rock (covered) with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allah guides not the disbelieving people.

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground Heavy rain falls on it so that it



brings forth its fruit two fold. And if heavy rain does not fall on it, then light rain (suffices). And Allah sees what you do.

Does any of you desire that there should be for him a garden or palm trees and vines with streams flowing beneath it and with all kind of fruit for him therein-while old age has stricken him and he has weak offspring and that a fiery whirlwind should smite it and it be (all) burnt? Thus does Allah make his signs clear to you that you may ponder.

O ye who believe! spend of the good things that you have earned and of what We produce for you from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is self-sufficient. Praiseworthy.

Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All knowing.

He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.

And whatsoever you spend or whatsoever vow you vow, Allah surely knows it and for the wrong does there shall be no helpers.

If you give alms openly it is well (and good): but if you conceal them and given them to the poor, it is better for you; and He will remove from you (many) of your sins. And Allah is aware of what you do.

It is not thy responsibility to make them follow the right path; but Allah guides whomsoever He pleases. And whatever of wealth you spend it is for yourselves, while you spend not but to seek the favour of Allah. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

(These alms are) for the poor who are detained in the cause of Allah and are unable to move thinks them to be free from want because of (their) abstaining (from begging). Thou shall know them by their appearance; they do not beg of men with importunity. And whatever of wealth you spend, surely, Allah has perfect knowledge thereof.

Those who spend their wealth by night and day, secretly and openly have their reward with their Lord; on them (shall come) no fear, nor shall they grieve."

Q. 2:261-271

The institution of Zakat discourages hoarding of money and commodities: it promotes their brisk circulation and thus provides a healthy economic adjustment. It provides for a double social reform, for the rich and also for the poor. The rich must get cured of disease like greed, covetousness, niggardliness, selfishness and lack of sympathy for other fellow beings. They must turn their wealth to good uses and acquire qualities like sympathy, mercy and benevolence that befits Allah's Vicegerent on earth; the society must be got rid of disease created by capitalism. While the poor and the needy deserve to receive help they must not give up self-respect. Beggary, accompanied by its attendant evils viz Lack of self-respect, deceit, flattery, greed has been discouraged, alongwith provisions of means for their amelioration. Acquisition of wealth in itself is no

sin. If it is acquired by honest and legitimate means and used in accordance with Allah's commandments it will become a source of salvation for the person. But if it is acquired by wrongful means like deceit, tricks, treachery, dishonesty, theft, corruption, usury and the like or if one's wealth is not spent in the right manner it will cause the person's condemnation. The wealth is however, not all to be given away reducing the owner or his dependents to a state of helplessness. A reasonable attitude must be adopted.

"And spend for the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely Allah loves those who do good."

Q.2:195

"....And they ask thee what they should spend. Say: 'What you can spare,.....'"

Q. 2: 219

"Surely, (only) those who follow the Book of Allah and observe prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail;

In order that He may give them their full rewards and (even) increase them out of His bounty. He is surely most Forgiving, Most Appreciating."

Q. 35: 29-30

"And they (the virtuous) feed, for love of Him, the poor, the orphan and the prisoner, saying, 'We feed you for Allah's pleasure (only). We desire no reward nor thanks from you.'"

Q. 76: 8-9

".... and pay the Zakat, \and lend to Allah a goodly loan. And whatever good you send on before you for your souls, you will find it with

Allah. It (will be) better and greater in reward.”  
Q. 73:20

“And you urge not one another to feed the poor, and you devour the heritage (of other people) wholly, and you love wealth with exceeding love.”

Q. 89: 18-20

“Behold you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is self-sufficient, and it is you that are needy. And if you turn your backs. He will bring in your stead a people other than you, then they will not be like you.”

Q. 47:38

“.....And those who hoard up gold and silver and spend it not in the way of Allah give to them, the tidings of a painful punishment.”

Q. 9:33

“Mutual rivalry in (seeking worldly) increase diverts you (from God) till you reach the graves.... Then on that day you shall be called to account about the (wordly) favours.”

Q. 102: 1,2,8

“Woe to every backbiter, slanderer who amasses wealth and counts it time after time. He thinks that his wealth will make him immortal. Nay! he shall surely be cast into the crushing punishment..... It is Allah’s kindled fire which rises over the hearts.”

Q. 104: 1-7

“And him who seeks (thy help), chide not.”

Q. 93: 10



Korah, who had amassed treasures but was a renowned niggard, was asked by his people to do good to others as Allah had done good to him. He was exultant and replied:-

“.....This has been given to me because of the knowledge I possess.”

Q. 28:78

This attitude of mind is condemnable. All the assets of a person are gifts from Allah, a trust for use in accord with His commands. These shall not last for ever. Korah is answered thus:

“.....Did he not know that Allah had destroyed before him generations that were mightier than he and greater in riches.....”

Q. 28:78

“So he went forth before his people in his pomp. These who were desirous of the life of this world said,

“O would that we had the like of what Korah has been given! Truly he is the master of great fortune.”

But those who had been given knowledge said, ‘Woe to you, Allah’s reward is best for those who believe and do good works; and it shall be none except those who are steadfast.”

Then we caused the earth to swallow him up and his dwelling; and he had no party to help him against Allah, nor was he of those who can defend themselves.

And those who had coveted his position the day before began to say, ‘Ah! it is indeed Allah who

enlarges the provision for such of His servants as he pleases and straitens (it for whom He pleases). Had not Allah been gracious to us, He would have cause it to swallow us up (also). Ah! the ungrateful never prosper."

Q. 28:79-82

The disease arising from Capitalism cause ruination to the rich capitalists and sometimes their ruin is caused by those whom they exploit by their clever and immoral tactics. The modern Korah's ruination is witnessed every day in this world. In the Hereafter he faces a worse disaster but a rich person, who gives alms and philanthropic, earns the gratitude and prayers of the masses in this world and is promised a great reward in the here-after.

Begging and parasitical activities have been condemned as these made the recipient undignified with any self-respect.

*Alyadul uliya Khairum Minal Yadul Sufla*

"The upper hand is better than the lower hand."

*Bukhari*

*Inna hazihil sadaqaatu Innama hiay ausakhun Nas*

"The alms are dirt of people."

*Muslim*

*La Tahilul Sadaqatu lighaniyin wa la lilazi miratin saviyin.*

"The alms are not lawful for those who are undeserving and for the able-bodied."

*Tirmize*

*Walaazi Nafse biyadihi lainna ya khuzu Ahadakum Hablihi fayuuhtabu ala zah rihi Khairin lahu min un yati Rajulan fayasalahu lataho ao manaahu.*

"By him in whose Hands is my life-for any one of you it is better that you carry on your backs a lad of wood fuel than that he may beg of another-whether he gives him or not."

Bukhari

*Laisal Miskeen allazi tardahul akilatani Wal akalutu Wa lakinal miskeen allazi laisa lahu ghaniyan walyastahee wal yasalunnasu ifhafa.*

"The needy is not he who is sent back from the doorsteps with a morsel or two of food. The needy is he who, although not free from want, is not shameless and does not beg of people in a pitiable manner.

Bukhari.

Seerat Ps 267, 268, 277, 278

Begging under extraordinary circumstances and in dire need is permissible but in any case the beggar loses honour, shame, modesty and self respect.

He will, in the hereafter appear with face devoid of an honorable shine.

*Ma zallal rajulu yasalunasu hata yaatee yaumal qiamah laise fi wajhihi mudgatin lahmin.*

"Man always keeps on begging until, when he appears on the Day of Judgment, his face will be completely devoid of flesh."

Bukhari

Begging is enjoined to be discouraged by preferring to give alms to those who do not beg but are in need, giving articles of good quality and not rejections or unwanted goods, and giving secretly. Thus the institutions of Zakat is a cure for the ills of capitalism and also of begging.

No Zakaat is leviable on the minimum assets given in table below:

Gold:	equivalent to 200 dirhams silver
	= 20 Miskals or 5 oqa gold
	= 7 Tolas (in Indian currency)
Cash	= Rs. 52
Grains & Fruits	= 5 Camel loads,
Cattle:	
Camels	= 4
Cows	= 29
Goats &	
Sheep	= 39

No Zakat is leviable on vegetables which are short living and on which no benefit can accrue to the owner by hoarding similarly implements, residential house, house-hold good, garments of wear, horse and vehicles for self-use are exempted Unproductive or least productive animals like mules and elephants are also exempt.

The rates, at which Zakat is levied is variable. These are, in brief as follows:-

Money:

Cash, Silver, gold etc	1/40
------------------------	------

Land produce:

On land artificially irrigated	1/20
On land naturally irrigated i.e. Barani	1/10

Cattle wealth:

Goats and sheep	1 for 40 to 3 for 300
Cows, bulls etc	1 for 30
Camels	1 goat for 5 camels
	To
	4 goats for 24 camels
	1 young camel for 25 camels.

Accidental acquisitions are to be levied at 1/5<sup>th</sup> as no effort is involved in these finds.



Apart from spiritual, social and moral benefits this institution gives economic and commercial benefits to the society.

It prevents hoarding of wealth particularly silver and gold which has been a bane of under-developed countries. This asset will keep on diminishing year after year by payment of Zakat and the owner will, therefore, be induced to invest it in a commercial concern. According Haz: Omar R.A. the second Khalifa, issued directive to the guardians of orphans, during his Khilaphat, to invest the orphan's assets in trade to prevent these getting depleted in payment of Zakat yearly. Islam does not wish capital to remain locked up, concealed or concentrated in a few hands, preventing development and causing unemployment, poverty and misery among other fellow-beings.

The greatest vice of capitalism 'Usury' has been made unlawful. Nature's gifts, which are not a direct result of one's effort, like water, lakes, grassy pastures, salt mines, other mines are communally owned. Lands acquired without any wars are to be distributed amongst the poor and the destitute and not amongst the rich. It is not desired that the rich should get richer or that wealth should get concentrated in a few hands.

"Whatever Allah has given to his Messenger as spills from the people of the towns is for Allah and for the Messenger and for the near of kin and orphans and the needy and the wayfarer, that it may no circulate (only) among those of you who are rich. And whatsoever the messenger gives you, take it; and whosoever he forbids you, abstain from (that). And fear Allah; surely, Allah is severe in retribution."

Q. 59:7

The believers must obey the commands of Allah and

His Apostle in regard to Zakat to save themselves from condemnation in this world and in the Hereafter and to enable Muslim society to live in accordance with sound economic laws free from the abuses of usury and capitalism on one hand and want and beggary on the other.

### **8.1.3. Soam (Fasting)**

Fasting, during the full month of Ramadhan, has been prescribed for all grown-up and able-bodied men and women, each day from dawn to sunset. One is required not only to abstain from the Carnal desires of food, drink and sex during the prescribed hours each day but one must also abstain from every kind of evil during this month in particular so that one learns to live a life of self-restraint, and one becomes truly righteous. The self-denial of things otherwise lawful must train one to permanently abstain from unlawful and evil things. A Muslim is required to make special efforts throughout the month of Fasting to attain to higher standards of virtue and purity.

The fast is not meant for self-torture. Persons, who are ill or on a journey during the whole or a part of Ramadhan may not keep the fast during the days of their illness or journey. They can make up the total of 29 or 30 days, as the case may be, on other days at their convenience, after they are well enough and have returned to their homes. Persons, for whom the fast will entail hardship, such as aged men or women and those who suffer from constant illnesses; are exempted but they must feed one poor person a day for each day of fast not observed. A woman expecting a child or one nursing a baby is also excused but some authorities hold that they ought to put in the fasts later when they can.

Illness is not to be interpreted in an elastic sense; it must be such as to cause real pain or suffering if the fast were observed.

Being a lunar month, the Ramadhan, falls in different seasons in different years, and when one has observed fasts for 36 successive years he will have kept them for shortest days and also for the longest days of a year and he will have made himself habituated to bear thirst, and hunger for any day of any season be it summer, autumn, winter or spring. Accustoming himself to a hardly life he will not be an easeloving fellow, but a soldier disciplined in patience, self-control and steadfastness.

The period of the fast from true dawn till after sunset applies to all places where there is the usual alternation of day and night during the 24 hours of our reckoning. At the extremities of the earth this does not hold good; the period of the fast there is to be determined with reference to the length of a normal day, which would not exceed about 15 hours, being about the longest duration of the fast in Medina or Mecca.

“O ye who believe! fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

(The prescribed fasting is) for a fixed number of days; But if any of you is ill or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent but he that will give more, of his own free-will, it is better for him. And if ye fast, it is better for you, if ye only knew.

Ramadhan is the month in which was sent down the Quran, as a guide to mankind also clear (signs) for guidance and judgement (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or

on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. He wants you to complete the prescribed period, and to glorify Him in that He has guided you and that you many be grateful.

And when My servants ask thee about Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way.

Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knows that you have been acting unjustly to yourselves; but He turned to you and forgave you; So now associate with them and seek what Allah hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques.

These are the limits set by Allah: Approach not nigh, thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint.

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a part of the wealth of (other) people."

Q. 2: 183-188

One purpose of fasts is to restrain the greed of



wealth or property. It is not enough to refrain from robbery, theft or embezzlement. Other subtle forms of the greed must be given up. One is where a person uses his own property for corrupting others in authority so as to obtain some material gain even under the cover and protection of the law. A subtler form is where we use our own property or property under our control for vain or frivolous uses. Under the Islamic standard this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfil them, we have not learnt the full lessons of self-denial by fasts.

*Un Abi Hurairata anna Rasool Allahi (SAW) Qalal Saimu junnatun fala yarfus wala yujhul wa innim ruoo qaatalahu ao shama hu falyaqul inne sayimun marataini wallazi nafse biyadihe la khuloofu fami sayimi atyabu indallahi taala min reehil miski yatruku taamahu wa sharabahu wa shahwatahu min ajalee ssiyamu lee wa anna ajzee bihee wal hasannatu biashri umthaliha.*

Abu Huraira (r.a) reports that the Prophet of God (SAW) said:-

Fast is a shield. Therefore (one keeping fast) should not indulge in indecent speech nor talk rubbish. If anybody quarrels with him or addresses him in abusive language he should reply twice that he is fasting. By Him in whose Hands is my life the breath of his mouth is more pleasant than a sweet scent before the great God because he gives up food, drink and Carnal desires for God's sake and God will reward him for it and the reward of good will be ten fold.

*Bukhari 30:2*

*Un Abi Hurairata Qala Qala Rasool Allahi (SAW) mun lum yudda qaulalzoodi wal amala bihi falaisa lillahi hajatun fee un yadaa taamahu wa sharabahu.*

Abu Horaira (r.a.) reports that the Prophet of God (SAW) said:-

Whosoever doe not give up speaking untruth and acting on untruth- The Allah does not stand in any need that he may abstain from food and drink.

*Bukhari 30:8*

*Un Anasin Qalal Naibiu (SAW) Inn Allah Wadda anil hamil wal murdael saom.*

Haz: Ans r.a. reports that the Prophet of God (SAW) said:-

Allah has exempted from fasts women who are pregnant and who give suck to babies.

*Tirmizi*

The Muslim fast has some special characteristics. It is not enjoined upon a special class only like the clergy. It is not a seasonal festival. It is strict in the sense that no smoking, eating, drinking and the like are permitted but it is neither unreasonable nor unbearable like fasts extending over many days or weeks. The Muslims are enjoined to have Iftar immediately after sunset and to have Sehri before true dawn. Between sunset and true dawn all lawful things are permitted to them. During the fasting they are permitted to have baths, to wash themselves and to keep their bodies and clothes neat and clean. They are not permitted to put up a wretched appearance as whow and ostentation defeat the very object of fast which is to be a silent and a secret affair. Fasting is not permitted on Id-day. Unintentional mistakes and vomiting do not cause a break in the fast. Persons who are on a journey and ill persons can keep the fasts in any other month at their convenience. Same applies to Pregnant women and nursing mothers. Women, during their special days of month, have also to

postpone these few fasts to other day at their convenience. Persons who are too old and too weak to bear the burden, and those for whom it is injurious to keep the fasts are exempted' in lieu they must feed poor people.

The (Saom) Muslim fast has three main aims viz: 1. Righeousness                      2. Worship and  
3. Thanksgiving.

### **1. Righteousness:**

Spiritual ills are caused mostly when one becomes a slave of carnal desires and lust for worldly life. If an analysis were to be made of the causes of all crimes and sins one would pin-point food, drink and sex to be the ultimate cause. The real need of a person for these is limited. It is greed for excess in these that prompts one to sin. One must learn to limit one's needs and to control and curb one's desires, lust, passions and covetousness. One must learn to refrain from indecencies of speech like lies, slandering, back-biting, nick-naming and the like; one must learn not to lose temper and quarrel even when one is thirsty and hunger and one must shun all evil. The causes of spiritual ills thus removed one must make positive efforts for his spiritual elevation. Realizing by practice what hardship is caused by thirst, hunger and want one must cultivate sympathy, kindness and mercy for those in need and undergo self sacrifice to provide for them food and other needs Alms and Zakat must be freely given and the month of Ramadhan is specially meant for showing one's benevolence. Sadqa-Fitr is enjoined upon all the Muslims including freshly-born babies; it amount to about 75 paisa in our currency, and must be disbursed before Id prayers.

### **2. Worship.**

Ramadhan provides one an opportunity for self-examination, contemplation and repentance. A suitable

environment is created for thinking about matters of piety. It is a silent and a secret spiritual exercise free from show and ostentation. It is a remedy prescribed for expiation of sins and mistakes committed intentionally or un-intentionally. The special Taraveh prayers enable one to spend more time in thinking of God and hearing the recital of Quran. Those, who spend the last 10 days of the month in seclusion in a mosque i.e. the Etekaf, provide for themselves added opportunities for deep meditation.

It is thus an exercise in leading an Angelic life.

### **3. Thanksgiving**

We celebrate the anniversary of the revelation of the Holy Quran and offer thanks to Allah who sent guidance to all mankind through the Mercy of the Worlds Haz: Muhammad Mustaffa (SAW). The chapter Al-Alaq (XCVI) was the first revelation to the Prophet which came to him during the last 10 days of Ramadhan when he had been fasting in the cave of Hira for one full month. The night between 26<sup>th</sup> and 27<sup>th</sup> Ramadhan is believed to be that memorable day called Lailatul Qadr- the night of Majesty. We follow the Holy Prophet's example. The more devoted engage themselves in deep meditation hoping to receive special blessings and grace of the Almighty. Every Muslim remains awake on "Lailatul Qadr".

Ramadhan bestows other benefits also being a compulsory annual drill it cures physical ailments caused by habits of excessive smoking, over-eating, lazy and leisurely life. When the stomach is kept free from gases and heaviness and indigestion a pre-requisite is provided for intellectual and spiritual pursuits. Less time is spent in eating and sleeping and thus more time is made available for spending in good deeds. The compulsory annual military drill disciplines one in learning patience, self-control and stead-fastness.

Its spiritual significance must be realized. Otherwise



a mere abstinence from food, drink etc. may cause this sublime blessing to be like an empty shell without a Kernel.

## Rewards

The first 10 days are the days of mercy, the second 10 days are days of forgiveness and the last 10 days are days of freedom. The Muslims, who fast are promised not only forgiveness of sins but a great reward.

### 9.1.4. Haj or Pilgrimage to Mecca

#### What is Haj?

Haj is one of the five worships prescribed for all Muslims of means, men as well as women, once in their lifetime during the 6 prescribed days of the 12<sup>th</sup> month of Islamic Calendar viz 8<sup>th</sup> to 13<sup>th</sup> of Zul-Haj.

“Surely, the first House (of worship) founded for mankind is that at Bakka, abounding in Blessings and a guidance for all peoples. In it are signs manifest; The station of Abraham; and whoso enters it attains security. And pilgrimage to the House is a duty men owe to Allah- those who can afford the journey but if any deny faith, Allah stands not in need of any of His creatures.”

Q. 3: 96-97

The actual rites take place during the 6 days of Zulhaj, but the first rites may begin much earlier depending upon the mode and timing of travel and distance from which the pilgrim comes to Mecca. The Chief rites are these:-

## Chief rites

### 1. Ihram,

The wearing of (the pilgrim's garment) ihram from

certain places, fixed on all roads leading to Mecca, called Meeqar, after a complete bath All the prohibitions now come into operation and the pilgrim is dedicated to worship and prayer and all vanities are denied.

In case of a man the uniform consists of two large unsewn white sheets which are all the dress he wears. One sheet is wrapped around the lower part of the body in place of trousers and is secured by means of a strong belt with pockets. The second sheet is used to cover the upper part of the body in lieu of vests, shirt and coat. The head remains uncovered. The ladies wear their normal but sober dress which must cover their entire body from head to ankles, a white kerchief tied around the head to keep the hair covered. The face must, however be left uncovered and no veil of any kind, can be used. There should also be no gloves and no saffron coloured clothes.

The Ihram will not be taken off until all the rites prescribed upto 10<sup>th</sup> of Zulhaj are completed. The prohibitions are wearing of sewn clothes or ornaments, anointing hair, using perfumes, shaving, removal of superfluous growth like nails etc. hunting, killing any life, other than dangerous insects like scorpions, sexual intercourse or even talking in amorous terms to one's mate, obscenity, wickedness and wrangling. The putting on of the Ihram is symbolical of renouncing the vanities of the world. Dedicating one's self to prayer the constant slogan on one's lips called Talbihi, is as under:-

*Labaika, Allahuma Labaika, Labaika la Sharika laka Labaika Inal Hamda wal niamata lak wal mulka. La Shrika Laka.*

Transcription:-

"I am here, O my Allah I am here. I am here. You have to partner I am here. All praises are due to you, all gifts are from you, and all Governments is Thine. You have no partner.

## 2. Tawaf

The circumambulation i.e. going round the Kaba, seven times is called Tawaf. The circuit commences from the corner of Kaba in which is placed the Hajre-Asvad (the black stone), and ends there. Declaring Niaat (intentions) for Tawaf the pilgrim faces the black stone and says:

*'Bismillah, Allah-o-Akbar, Lailaha illallahu wa-lillahil-hamd'*

Transliteration:-

'In the name of Allah, Allah is Great, there is no Lord, but Allah and all praises are due to Allah'.

He then, kisses the black stone if possible; otherwise he will touch it with his hand and kiss his hand; if this is also not conveniently possible he will point the two palms of his hand towards it and then kiss his palms. He will then proceed towards the only door of Kaaba and onwards to the Corner called Rukn-e-Iraqi, then around the outside the enclosure called Hatem, onto the corner called Ruk-e-Shami, then onto the corner called Rukn-e-Yemani. Here he either touches this corner or merely points to it. He will then proceed towards the corner containing the Hajr-e-Aswad. One circuit has thus been completed. The circuit is called shaut, such 7 shauts constitute One Tawaf the men perform the first three shauts with brisk steps moving their shoulders. The last 4 Shauts are performed in normal and easy steps. During the Tawaf prayers are continuously recited. In the last lap of each shout the prayer read is this:-

*'Rabana Atina fi dunya hasanatan wa fil akhrati hasan wa qina azaba nar.'*

Q. 2:201

Transliteration:-

"Our Lord: Give us good in this world and good in the Hereafter, and defend us from the torment of the

Fire.”

He now stands facing Multazim i.e. the space between the black stone and the door and offers prayers. Then he proceeds to ‘Maqam-e-Ibrahim’ and at it or near it offers two Rakaat Nafl salaah.

This completes one *Tawaaf*.

### 3. Saae

Seven runs between Safa and Marwa, a distance of 2 furlongs, constitute saae.

The pilgrim starts from Hajr-e-Aswad comes out of ‘Masjid-e-Haram’ through ‘Babul Safa’ and goes upto a dozen or so steps onto Safa mount saying.

“Inna safa wal marwa min Shiayirallah.”

Q. 2: 158

“Abdau bima badaa Allahu bihi:

Transliteration:-

“Behold; Safa and Marwa are among the symbols of God.”

So I begin from it from which Allah began. He will now face the Kaaba, raise both his hands in prayer and say:

*‘Allah-o-Akbar, Allah-o-Akbar Laillaha illallahu wahdahu La Sharika lah Lahul mulk wa lahul Hamd wa huwa alakuli Shaein Qadeer. Laillaha illallahu wahdahu Sadaqa waadahu wa nasara abdahu was hazamal ahzabu wahadahu.*

Transliteration:-

“Allah is Great. Allah is Great. There is no Lord Save Allah, He is Alone. He has no partner. He is the kingdom and to Him are all praises due and He is supreme Master of all things, there is no Lord but Allah. He fulfilled His



promise and granted victory to His servant and vanquished all who opposed single-handed."

He will continue asking for forgiveness, guidance and all proper boons for himself, his kith and kin and the Ummati-Muhammadi, to his heart's content. This over the above Arabic prayer will be repeated and he will commence coming down the steps and proceed towards the mount. 'Marwa' two furlongs away. Throughout this movement he will remain occupied with prayers. The pace will be normal except in the central portion where the distance marked between green pillars, is covered in a brisk movement. On ascending the mount 'Marwa' the prayers will be repeated as at mount 'Safa'. This completes one run. Six more runs will be performed in like manner. The last i.e. the 7<sup>th</sup> run being completed at mount 'Marwa' will complete the 'Saa'.

4 other rites, performed during the days of Haj, i.e. from 8<sup>th</sup> to 13<sup>th</sup> Zilhaj are briefly these:

#### **4.1. Stay at 'Mina'**

On 8<sup>th</sup> Zilhaj, early in the morning after a bath and duly clad in Ihram and after offering two 'Rakaat' Nafl Salat in Masjid-e-Haram one leaves for Mina, a Station 3 miles to North on the road leading to Arafat. Talbh is one one's lips as usual. The day and the night are spent at 'Mina' in prayers devotion meditation and recitation.

#### **4.2 Stay at 'Arafat'.**

On the 9<sup>th</sup> Zilhaj, the day called Arafa, the Fajr Salaat is offered at Mina, preferably in or near Masjid-e-Khaif then one leaves for Arafat, about six miles further north of Mina immediately after the decline of sun after noon one enters into Arafat. After lunch, the Zuhr and Asr salaat are offered. These two prayers are offered jointly and are preceded by a 'Khutba' a sermon after these prayers the day is spent at Arafat in Talbih, Zikr, Recitation of Quran and prayers asking for forgiveness, guidance of Quran and prayers asking for forgiveness

guidance and strong will and determination to live upto the standars laid down by Islam. This stay at Arafat is the pivotal point of Haj. The Haj recalls his past, for which he asks for forgiveness and for future seeks Allah's help in moulding his life as it becomes a Maumin At sunset, and after offering final prayers near 'Jabl-al-Rahmat' the mount of Mercy, he will march back towards Mina. Talbih will be on his lips. Instead of coming all the distance back to Mina he will halt half-way between Arafat and Mina at Muzdalfa.

#### 4.3. Night at Muzdalfa.

The 'Maghrib' and 'Isha' prayers are offered together at Muzdalfa. After meals one may have a little rest. The night is, otherwise, spent in prayers and meditation. At any convenient time 49 pea size gravels are collected, washed and kept in pocket, for use in Rami Jamaraat.

On 10<sup>th</sup> Jilhaj i.e. Id-ul-Azha, the day celebrated all over the world as a great day of rejoicing and feasting the pilgrim begins his day by offering Fajr Salaat at Muzdalfa. A little before the sun is out he will leave for Mina, a distance of about 3 miles with Talbih on his lips. He will make straight for *Rami*.

#### 4.4 Rami Jamra Uqba.

For the stone pillar (one out of three nearest to Mecca), face it so that Mina is on his right and Mecca on his left. He will take up one pea-gravel in his right hand between the thumb and the first finger and throw it onto the stone pillar with the words:

*"Bismillahi Allah-O-Akbar, Rigman Lil Shiatan Wa Rizan Lil Rahman".*

Transliteration.

"In the name of Allah, Allah is Great. The devil be accursed. And the Beneficent (God) be pleased."

All the 7 pea-gravels will be thrown in this manner.

Recitation of Talbih will end with the first throw.

#### 4.5. Qurbani

The pilgrim will now proceed to the ground specifically reserved for sacrifice and offer an animal as sacrifice. The following prayer will be offered:-

*"Inni Wajahtu Wajhia Lillazi Fatar a Ssamawati  
Walard hanifan wa ma ana minal mushriqeen.  
Inna Salati wa nusuki wa mahyaya wa mamati  
Lilahi Rabbil Aalameen La Sharika Lah wa bi  
Zalika Umirtu wa an minal Muslimeen."*

*"Allahuma Laka wa minka an A.B.C. Bismillahi  
Walla hu Akbar".*

Transliteration.

"Verily I turn my face towards the Lord- the creator of the heavens and earth, the true path and not joining other deities with God".

"Truly, my prayer and my service of Sacrifice, my life and my death, are (all) for God, the Cherisher of the worlds: No partner hath He This an I taught, and I am one of those who bow to His Will."

Q. 6: 162-163

"O Allah this is for you; and from me and from A.B.C. In the name of God and Allah is Great."

#### 4.6. Halq-o-Qasr

The men will now have a hair-cut. The ladies will have the ends of a few hairs cut as a token.

The pilgrims will now take a bath, put off the Ihram and put on their normal dress.

#### 4.7. Tawaf-e-Ziarat

They will proceed to Kaaba and perform a Tawaf offer two Rakaat Salaat, then perform 'Sae'e' between Safa and Marva and after Zuhr prayers return back to Mina.

All the restrictions and prohibitions in force during Ihram are now over.

The night of 10<sup>th</sup> Zulhaj will be spent at Mina

#### **4.8. Rami-Jamrat at Mina**

On the 11<sup>th</sup> Zulhaj, after Zuhra Salaat, the 7 peagravels will be struck on Jamra oola (the stone pillar on Mina end) facing the Kaaba, and prayers will be offered. Then 7 gravels be struck on Jamra oosta (the central stone pillar) in similar manner performing due prayers facing the Qibla. Then 7 gravels will be struck on Jamra Uqba (the stone pillar on Mecca end) but no prayers are offered here.

The pilgrim will now return to his place in Mina, and spend the night here.

On 12<sup>th</sup> Zulhaj the Rami will be performed exactly as was done on the 11<sup>th</sup>.

If the pilgrim stays on for the night at Mina and performs Rami on 13<sup>th</sup> Zulhaj as well it is permissible. If he returns back to Mecca on 12<sup>th</sup> evening or 13<sup>th</sup> morning that is also permissible.

These 3 days are called "**Ayami-Tashriq.**"

#### **4.9. The Haj is now over.**

The Haj is now over with due performance of the rituals viz Ihram, Tawaf, Saee, and Qiam at Mina, Arafat, Muzdalfa, Rami-Jamarat, Qurbani, Halq-o-Qasr, Tawaf-e-Ziarat from 8<sup>th</sup> to 12<sup>th</sup> (or 13<sup>th</sup>) Zulhaj. The Haji is now in a position to return to his home. Before he returns to his home he will perform "Tawaf-o-Vida", the farewell Tawaf.

### **Umra**

It has already been stated that Haj is performed during the second week of Zulhaj each year and about a



million of Muslims from all parts of the world gather for this purpose at Mecca. With such large congregations it is not possible for all people to reach Mecca on 7<sup>th</sup> Zulhaj. They start arriving from the 10<sup>th</sup> month similarly people may visit Mecca anytime during the remaining months of the year.

Such people perform 'Umra'. It consists of these rites:

1. Ihram.
2. Tawaf, and
3. Sae'e.

### **Visit to Madina**

Haj is enjoined by Al-Quran and for this purpose a Muslim is required to visit Mecca. But when a Muslim goes all the way from his home to Mecca he cannot resist the temptation of visiting Madina Munawara, the city where the holy Prophet spent 10 years of his Ministry and where he is laid to rest. A Haji is permitted to stay 8 to 10 days at Madina and during this period, he offers prayers at Masjid-e-Nabvi, at the Mazar of Haz: Abu Bakr R.A., Haz Omar R.A. and he visits historical places including Janat-ul-Baqai, Masjidi-e-Quba, Masjid-e-Zuqiblataion, Masjid-e-Gumama, Jabl-e-Uhad, Mazar-e-Haz: Hamza R.A. Masjid-e-Ahزاب, Masjad-e-Haz: Ali K.W. and Haz Sidiq R.A.

### **Visits to other Islamic Centres.**

Some Hajis avail this opportunity of visiting other historical places like Karbala (in Iraq), Mazar-e-Haz Ali k.w. in Najaf Ashraf and Bait-ul-Muqadas in Palestine.

### **What provisions should a Haji take along with him.**

Haj is enjoined on Muslims of means. The means is a relative term as the standard of living vary from country to country. It will also depend upon the distance from which a pilgrim comes to Mecca, the mode of travel

and his domestic requirements during the period, he is away from home. Before leaving on Haj one must ensure that he has settled and paid all his debts, left adequate provisions for his dependents for the period of his absence from home, and has adequate provisions for his own journey so that he is not compelled to resort to asking for money or help from others.

“And take a provision (with you) for the journey, but the best of provisions is right conduct...”

Q. 2: 197

Nobody should ignore his physical requirements during his journey particularly when, with tight foreign exchange position and difficult customs and import regulations, the Haji is likely to face great hardships. But while we must provide for provisions for journey on earth how much more important it is to provide for the final journey into the future world with the best of provisions i.e. right conduct, righteousness and fear of Allah.

It is about 3774 miles from Srinagar to Mecca and another 300 miles from Mecca to Madina. The currency permitted within Hedjaz was Rs. 1200 in 1962 C.E. The air-fare from Bombay to Jeddah was Rs. 2153. The total expenses for an individual would be about Rs. 5000. This is exclusive of the provisions required for his dependents at his home. There is of course, no upper limit to expenses but the controlling factor is the foreign exchange limit which varies from year to year.

## **A description of the Holy Places.**

### **1. Mecca**

The worlds famous city is situated in Hejaz, a province of Arabia, about 46 miles inside the Eastern coast of the Red sea on 40° longitude and 21° latitude. The Arabian peninsula is bounded on the West by Red sea and Suez Canal, on the south by Arabian Sea and

on the East by the Gulf of Oman and the Persian Gulf. On its north west is situated the Mediterranean Sea which is connected to the Red Sea by Suez Canal, a 101 miles Ship Canal built in 1869 A.D. at a cost of £ 17,000.000. On its north and north west is a large land mass which connects the peninsula to Turkey, Syria, Iraq and Iran its area is apprx: 1,200,000 sq.miles Vast portions of which consists of sandy wastes.

Mecca, a valley, surrounded by a series of small hills, is about 4 sq. miles in area. Like most of the peninsular area it is barren and very hot.

There are places associated in the sacred territory, with the names of Adam and Eve. But the chief importance of it lies in the fact that

“The first House (of worship) appointed for men was at Bakka, full of blessing and of guidance for all kinds of beings.”

Q. 3:96

“On coming to the earth Adam said to God: ‘O Lord, I do not hear the voices of the Angels’ God answered: ‘O Adam, it is because of your sin. Make a house and dedicate it to Me. Then go round it and praise me just as you saw the Cherubim do in the highest heaven. Adam accordingly began to look about for a suitable place till he reached the spot where Mecca is now situated and built the House of God.” The angel Gabriel helped him in its construction and the foundation of the Kaaba was raised with stones quarried from the 5 mountains of Lebanon, Sinaji, Nita, Judi and Hira. When the foundation was level with the ground, the Bait-ul-Mammur, a glorious edifice of heavenly origin, was placed over it. (K)

The ‘Bait-ul-Mammur’ remained at its place till the time of Noah’s deluge, when the House of Glory was lifted up to the heavens. No structure was reared upon

the old foundation between the deluge and the advent of Abraham, 1709 years later. But during the interval the spot continued to be held as sacred although the actual and exact whereabouts of the sanctuary were not known.

There are no written historical documents pertaining to these old times. The above version is based on Traditions given in the Statements of Imam Azraki. Some expert consider 'Mecca' to be a Babylonian or Chaldean word meaning 'House'. The word 'Bakka' used in Al-Quran (3:96), is also found in David's Zaboor. In ancient Syrian language "Bakka" means "habitation" or "town". The word 'Kaaba' is derived from same root as "Mukaab" meaning a cube. Since the House of God is of a cubical shape it came to be known as "Kaaba". A great Greek historian Deodorus, one century B.C. has made mention of it in his history when talking of Arabia in these words:-\*

'Between the Thamuds and Shabians is a famous center of worship held in great veneration by the Arabs.'

In Roman histories also mention is made of the House of God. Prokopus writes that in 541 A.C. the Roman commander Blezier referred to a period of two months which the Arabs reserved for worship and in which they did not fight.\*

From these Greek and Roman pre-Islamic sources it is clear that Kaaba was held in veneration by Arabs.

The Muslim Sufis believe that Kaaba has been God's house and a center of Unitarian religion from the creation of Earth and that all the great Apostles visited in and it is a place specially blessed by Allah. The Al-Quran in 3:96 calls it the first House appointed for

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\* Seerat P: 335, 336

\* Seerat P: 337



worship. In Q. 22:29 it is called 'Bait-al-Atiq' i.e. The Ancient House. In Q. 22:26, the site of Mecca was granted to Abraham and his son Ismail for a place of worship that was to be pure (without idols, the worship being paid to the one True God) and universal without being reserved to any people or Race, in these words:-

"And (remember the time) when We assigned to Abraham the site of the House (and said) 'Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who bow down (and) fall prostrate (in prayer). And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel coming by every distant track, that they may witness (its) benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of (the class of) cattle He has provided for them: Then eat ye thereof and feed the distressed, the needy. Then let them accomplish, the needy. Then let them accomplish their vows, and go around the Ancient House; Such (is the Pilgrimage): Whoever honours the sacred rites of Allah, it will be good for him with his Lord and cattle are made lawful to you but not that which has been announced to you. Shun thereof the abomination of idols, and shun all words of untruth, remaining ever inclined to Allah, not associating anything with Him. And whoso associates anything with Allah, falls as it were from a height and the birds snatch him up, or the wind blows him away to a distant place. Such (is his state). And whoso respects the sacred signs of Allah that indeed (proceeds) from the righteousness of hearts. In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is near the Ancient House.

And to every people. We appointed rites of sacrifice, that they might mention the name of Allah over the quadrupeds of (the class of) cattle that He has provided for them. So your God is one God; therefore submit ye (all) to Him. And give thou glad tidings to the humble. Whose hearts are filled with fear when Allah is mentioned and who patiently endure whatever befalls them, and who observe prayer, and spend out of what We have provided for them. And among the sacred signs of Allah We have appointed for you the sacrificial camels. In them there is (much) good for you. So mention the name of Allah over them as they stand tied up in lines. And when they fall down (dead) on their sides, eat thereof and feed him who is (needy but) contented and him who supplicates. Thus have We subjected them to you, that you may be thankful.

Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reach Him. Thus has He subjected them to you that you may glorify Allah for His guiding you. And given glad tidings to those who do good."

Q. 22:26-27

Thus according to the commands of Allah, the second reconstruction of Kaaba, was done by Abraham with the assistance of Ismail. It was not a new House of God, which they built but the super-structure was raised on the old foundations.

"And (remember the time) when Abraham and Ismail raised the foundations of the House, (praying), our Lord, accept (this) from us: for Thou art All-Hearing, All-Knowing".

Q. 2: 127

And Mecca, then as now was a barren land. When

Abraham built the Kaaba with Ismail and left Ismail there he asked for Allah's blessing in these words:-

"Oh our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy sacred House; in order, oh our Lord, that they may establish regular prayer. So fill the hearts of some among men with love towards them and feed them with Fruits: So that they may give thanks."

Q. 14: 37

Abraham used the words 'Wadin ghairizi zarin' i.e. a valley without cultivation. Actually even the Arabian peninsula took the name 'Arab' at a much later date. It was sometimes known by the name 'Biaban' for which the equivalent is 'Araba' which means a barren desert. The prayer of Abraham is significant. The sustenance is required by the righteous both in a literal and figurative sense; they also require the love and sympathy of fellow men.

Although Kaaba was built by Adam it really acquired its important status, as a centre of world religion, when Abraham settled his son Ismail at Mecca, and when in compliance with God's commands, he proclaimed unto mankind the pilgrimage. (Q. 22: 26-37)

### **Who was Abraham?**

Abraham was born at Ur in Iraq, a place on the lower reaches of the Euphrates about a 100 miles from the Persian Gulf. Mesopotamia was then a cradle of human civilization. The prevailing form of religion was the worship of the heavenly bodies, the sun, the moon and the stars. His father was Terah (also known as Azar). Quite early in his life he revolted against Star worship (Q.6: 74-82). Chaldeans, also head idols in their places of worship. He broke them when he was still a youth. (Q.21: 51-68). He was now marked down as a rebel and persecuted. Then they piled up a huge pyre of

faggots and having set fire to it threw him thereon. Traditionally this incident is referred to King Namrud, whose rule probably extended over the whole of Mesopotamia, or that Abraham wandered north though Namrud had his capital near Nineveh (site near modern Mosul). Various stratagems were devised to get rid of him but Allah saved him by His Mercy. The final break came when he spoke to his father with authority. His father's tone is brusque and repellent and full of threats but Abraham is gentle and persuasive. The father's tone is the outcome of pagan arrogance and worship of brute force. The Son's tone is an outcome of the light and exalted prophethood with which Allah had honoured him. The pious son is dutiful to his father and wishes him well in all things material and spiritual; he does his utmost to bring light to his father, he forfeits his father's love and renounces his home but does not renounce the light he has received and even when his father repels him and turns him out he leaves with a gentle answer full of love and forgiveness.\*

Q. 19: 41-48

"We said, 'O Fire! Be thou cool, and (a means of) safety for Abraham! Then they sought a stratagem against him; but We made them the ones that lost most!"

Q. 21: 69-70

"Behold, he said to his father: 'O my father why worship that which heareth not and seeth not, and can profit thee nothing? O my father! To me hath come knowledge which hath not reached thee: so follow me I will guide thee to a way that is even and straight, O my father! Serve not satan for Satan is a rebel against (God) Most Gracious. O my father! I fear lest a penalty afflict thee from (God) Most Gracious, so that thou become to Satan a friend."

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\* A.Y.A.P: 837



(The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness; for He is to me Most Gracious. And I will turn away from you (all) and from those whom ye invoke besides God: I will call on my Lord; Perhaps, by my prayers to my Lord, I shall be not unblest.

Q. 19: 42-48

Abraham now left his ancestral home and journeyed to Syria, Palestine and Hejaz. He took up his residence in Canaan from which his nephew Lut was called to preach to the wicked cities of the plain viz Sodom in, Urvin (Jordan), east of the Dead Sea called Bahr Lut. Abraham had already got a son Ismail from his wife Hagar. But Sarah had not given birth to any child. The angels gave them glad tidings that she was to be the mother of Isacc, and through his sons Abraham was to be a fountain-head of apostles. This incident and the incident of the angels punishing the people of Lot, who were inflamed with evil passions is mentioned in Q. 11: 69-83. The two sons Ismail and Isaac were born to Abraham when he was quite old 86 years and 100 years (Gen xxi5, xvii 24-25). He settled Isaac in Canaan and Ismail at Mecca; He considered these as ideal places for propagation of the true religion of God, as these were located on a trade route and were safe and secure from the Star worshippers and Tyrant rulers of Iraq and Syria. They were all firm in the faith of One True God.\*

"For me, I have set my face, firmly and Trully, towards Him who created the heavens and the earth and never shall I give partners to God."

• Q. 6:79

## **Ismail-Zabihullah**

It was in Syria that the eldest son of Abraham was born of Hagar. He was still an infant when Abraham brought them and left them at Mecca. The limited supply of water was soon exhausted. Hagar began to look around for water and, in this effort she climbed the hill of Safa, then came down and went towards and climbed the hill of Marwa. From these hilltops she kept on looking around for water. Between the two hills, in the plain portion, she ran swiftly as the baby was out of her sight. Finding no trace of water and in despair she ran 7 times between Safa and Marwa. At last on Marwa she heard a voice "Fear not". She listened and hearing the voice again she said, "O Thou that speakest, how good were it that Thou couldst bring us help." Then She came running to Ismail and saw that water was flowing at the place where 'ZamZam' is now situated. The angel comforted her with the words: "God will not destroy thee here, for in this place is the House of God. When this child shall become a man, he shall build the House with his father, and God will never destroy its inmates."\* One day a party of Arabs of the Jurham clan, coming from the direction of Yaman camped near the site and saw that water had miraculously appeared near it. The clansmen waited upon Hagar and asked leave to settle there. Being lonely she granted the request readily, Ismail began to speak Arabic and it was in this clan, that he married when he grew to be an able and intelligent youth.

Ismail was still a boy when Abraham saw in a vision that he offered his only son in Sacrifice. He consulted the son and Ismail readily agreed. It was however, a trial and in any case, symbolic. God accepted the Sacrifice. The event is, thus narrated in Quran.

"O my Lord! grant me a righteous (son)! So We

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\* B.B.P: 34

gave him the good news of a boy ready to suffer and forbear, Then when (the son) reached (the age of) (serious) work with him, He said: O my Son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: 'O my father! Do as thou art commanded: Thou wilt find me, if Allah so wills, one practicing patience and constancy'. So when they had both submitted their wills (to God), and he had laid him prostrate on his forehead (for sacrifice) We called out to him, "O Abraham! Thou hast already fulfilled the vision!"- thus indeed do we reward those who do right. For this was obviously a trial and We ransomed him with a momentous sacrifice: and We left (this blessing) for him among generations (to come) in later times. Peace and Salutation to Abraham!"

Q. 37: 100-109

This was a great and momentous occasion, when father and son, with concerted will ranged themselves in the rank of those to whom self-sacrifice in the service of God was the supreme thing in life. The reason was made not by the men but by the God. God wants our will and devotion, not necessarily our lives in a physical sense.

Ismail grew into manhood and married the daughter of the Chieftain of Jurham tribe. Meanwhile Hagar died Abraham visited Ismail, the son had gone out in quest of food. Abraham, in his conversations with the daughter-in-law found that she made many complaints and was not fit to run the house-hold of Ismail. On his second visit when Ismail had married sayada, the d/o Mazaz ibn-Amr Jurhami, Abraham was satisfied as he found the new daughter-in-law managed Ismail's house with tact & skill. Abraham paid a third visit and found Ismail at Mecca. He asked the son to join him in building the Kaaba as he had been commanded to construct it with his own hands. The exact site was indicated by the angel Gabriel who drew a line marking

its size. As Abraham dug, the Adam's foundation was uncovered and he began to build on it. Abraham build the walls and Ismail carried stone and mortar. Since none of them was a craftsman the legend says that Gabriel gave them the necessary guidance and pointed out to Ismail two stones one of which was used as scaffolding and the other 'the Black stone' was fixed in one corner. The rituals of 'Circuits' were also explained by Gabriel. When the four walls were completed the building was dedicated to God.\*

"And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: he said: 'I will make thee an Imam to the Nations'. He pleaded: 'And also (imams) from my offspring!' He answered: 'But My promise is not within reach of evil-doers. Remember We made the House of place of assembly for men and a place of safety: and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ismail, that they should scarify My House for those who compass it round or use it as a retreat, or bend, or prostrate themselves therein (in prayer). And remember Abraham said: 'My Lord, make this a city of Peace and feed its people with fruits, such of them as believe in Allah and the Last Day.' He said: '(Yea), and such as reject faith for a while will I grant them their pleasure, but will soon drive them to the torment of Fire- an evil destination (indeed)! 'And remember Abraham and Ismail raised the foundations of the House with this prayer:

'Our Lord! accept (this service) from us for thou art the All-hearing, The All knowing. Our Lord! Make of us Muslims, bowing to Thy (will); and show us our places for the celebration of Thy



rites; and turn unto us (in Mercy); for Thou art the oft-returning, Most Merciful. Our Lord! send amongst them an Apostle to their own; Who shall rehearse Thy signs to them and instruct them in scripture and Wisdom, and sanctify them: for Thou art the Exalted, The wise.'

Q. 2: 124-129

Abraham thus offers and dedicates the work in humble supplication and lays the foundation of Islam in Arabia, clearing away physical uncleanness and also the spiritual uncleanness represented by Paganism, idol star and planet worship. He asks for a blessing for himself and for his progeny, both the children of his eldest-born Ismail-the Banu Ismail and the children of his younger son Isaac- the Banu Israel. With prophetic vision he foresees that there will be corruption and back sliding in both branches of his family: Mecca will house 360 idols and Jeru-Salem will become a harlot city. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the world. So He prays for God's Mercy. And finally he forces in Mecca an Apostle teaching the people as one of their own and in their own language and he asks for a blessing on the Ministry of Haz: Muhammad (SAW).

It is Abraham and Ismail who built to Kaaba, and established the rites and usages of the sacred city. The Haj consists of these rites and is a commemoration of the various events that occurred in the process of this establishment.\*

## **Kaaba**

The Kaaba as rebuilt by Abraham A.S, and Ismail A.S. "was a quadrangle with unequal sides. The entrance was level with the ground. It was low, without doores and without bolt or chain." On the right hand of

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\* A.Y.A.P: 54

entrance was a pit for placement of offerings. No account shows that the building had a roof.\*

Its 3<sup>rd</sup> and 4<sup>th</sup> reconstruction are attributed to the Jurham and the Amleka tribesmen. The height was not altered.

The 5<sup>th</sup> construction is ascribed to Kusai-ibn-Kilab. He provided it with a roof of dum wood covered over with branches of date-palm. He also, left open space around the Kaaba for Tawaaf.

The sixth construction took place when Haz. Muhammad (SAW) was 35 years of age and the divine mission had not yet been revealed to him. He personally helped in the work of building. There arose a dispute as to which clan should fix the back stone in the wall. They decided to do the bidding of Haz: Muhammad known among the Kuraish by the name Al-Amin (the trustworthy). He took a sheet of linen and having placed the black stone on it with his own hands, asked the representatives of various clans to hold the cloth on all sides and lift it up. The cloth thus raised to the requisite height, Haz: Muhammad (SAW) took the stone off the cloth with his hands and fixed it in its place. The height of the walls was doubled but the breadth was reduced for want of sufficient materials. The area thus left out was included in what is called Hatim. Inside the Kaaba two rows of six wooden pillars supported the roof and a staircase led up to the roof.\*

Although several renovations have taken place after the advent of Islam the Kaaba has not undergone material changes.

The first renovation took place in 64 A.H. by Abdullah Ibn Zubair R.A. The 'surface of walls was

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\* B B P: 41

\* B.B. P: 50

smeared over with an ointment prepared from musk and amber, while a mantle of rich silk was provided for the covering....”\*

The second renovation took place in 74 A.H. by Hajjaj on behalf of Abd-ul-Malik Ibni Marwan.

The third reconstruction was by Walid Ibn Abdul Malik. He erected pillars of hewn stone and employed good teakwood timber in the ceiling.

The fourth reconstruction took place in 1040 A.H. by Sultan Murad III Ibn Ahmad Khan of Turkey.♦

The floor was payed with stones in 1295 A.H. The interior had been embellished many times beginning with the days of Abd-ul-Mutalib. “Abdulla Iban Zubair, when building the Kaaba, also plated its pillars with gold and made golden keys for it. Subsequently Abd-ul-Malik had the gate of the Kaaba plated with gold.”♦ The same monarch got Mizab-i-Rahmat (drain of mercy) made of gold and the pillars in the interior were coated with gold. Khalifa Mutawakkil Billah, Kh. Mutazid Billah 251 A.H., Kh. Muktadir Billah, Jamaluddin Muhammad the Egyptian Minister, Malik Muzaffar Ghassani of Yaman, are known to have carried out repairs of adornments silver and gold coating. In 961 A.H. Sultan Sulaiman of Turkey covered a new roof to the Kaaba and had the door encased in silver gilt.

### **The Kiswat (covering)**

The investment of the Kaaba with drapery is a function as old as 3500 years. It is ascribed to Haz: Ismail A.S. Adnan and Taba Hamyiri, king of Yeman. From the time of Kusai Ibn Kilab it had been the custom

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\* B.B. P: 54

♦ I. R. 3-1965 P: 21

♦ B.B. P: 57

to provide the annual covering on the expense of the Kuraish. A wealthy Kuraish merchant Abu Rabia Makhzumi used to provide the covering in alternate years at his cost. The first silken covering is ascribed to the mother of Haz: Abass A.R. The coverings were not changed but each succeeding year the old drapery was overlaid with a mantle of Yaman cloth. The practice has continued; The mantle being manufactured of Yeman or of Egyptian material. The time schedule of dressing has also varied. The covering consists of two parts, the upper called the Kamis (vest) and the lower called the Izar (drawers). Sometimes the coverings were renewed once annually the former being distributed among the pilgrims. During the Khilafat of Haz: Usman r.a. two coverings were provided annually. Mamun-al-Rashid changed the coverings three times a year. In 240 A.H. the Izar was changed every other month. After the break up of the Abbaside Khilafat the covering has, as a rule, come annually from Egypt. Political difference between the rulers of Egypt and the Holy city have affected these deliveries particularly after the world war I. in 1342 A.H. Sharief Hussain of Mecca got the covering prepared in Iraq. In 1345 A.H. King Abdul Aziz ibn Saud prepared a covering in Mecca and in 1346 A.H. he established a loom in Mecca for this purpose. In 1382 A.H. king Saud got the covering prepared in Lahore, Pakistan.\*

The letters of the sacred Kalima "La ilaha il lallahu Muhammad ur Rasul Allah" are woven into the body of these coverings, while the border is some times left blank and sometimes inscribed with suitable Verses from the Al-Quran. The outer drapting is black but the inner one is red. The Kaaba is perfumed when the coverings are changed.

The sacred Mosque 'Masjid-i-Haram' in the center of which Kaaba stands, has undergone many changes and is now being extended, renovated and improved at a

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\* Daavat Delhi Dec; 10,1962



considerable expense. Its various component parts, gates, minarets and pillars belong to different periods tho the major part belonged to the Mumluke and Ottaman periods until the Saudi Government took up the present phase of remodeling and extension works on a large scale. The Saudi government has by 1965 A.D (1385H) added 45,000 sq. yards by acquiring houses and it can accommodate 400,000 persons at prayers. The Bait-ul-Haram will have 13 gates. There will be 7 Minars each 90 Yards high. The expenditure has been £ 5,00,00,000.

### **Masjidal Haram.**

Kaaba, a unique structure in the world, is 43x42x33x, placed in a large uncovered yard of the sacred mosque, about 538x355 in size. All around is the covered mosque with many gates. The mosque is being extended in size both horizontally and vertically. The Mutaḡ and the paths are paved with marble. The rest of the court yard is covered with pea gravel. The mosque is floored with marble covered over with beautiful carpets. The ¼ mile long run between Mount Safa and Mount Marwa has been cemented and covered over with a high two storied building raised on R.C.C. columns.

### **The Pigeons**

The pigeons have lived in the sacred precincts in safety and comfort but they have never defiled the House of God. They respect it and do not even fly over it, nor perch on it. They pick grain from the courtyard but vacate it when the believers assemble for prayers. I quote wavell and Rutter from their books "A modern Pilgrimage to Mecca, London 1918" and "The Holy Cities of Arabia. London 1930".

### **A DESCRIPTION OF THE IMPACT OF THE KA'BAH ON THE MINDS OF MUSLIMS AND NON MUSLIMS IN THE WORDS OF TWO NON-MUSLIMS EUROPEANS.**

"The outstanding impression left by the whole scene is that of the unusual. It is not beautiful, it could not

fairly be called majestic, but it awes one by its strangeness. One feels instinctively that one is looking on something unique: that there can be nothing else in the world the least like it. Whether the genius loci resides in the edifices themselves or in their arrangement, or whether it is auto-suggested by the tremendous belief concerning the small square building in the middle (Moslems interpret the expression house of God in its most literal significance. Many Mohammadans fear to look upwards near the Kaaba on the day of the Haj. By some the flapping of its curtain is thought to be caused by the wings of angels). I cannot decide but it is there. Be the explanation what it may, the effect is almost uncanny. Few pilgrims gaze on the scene for the first time unmoved: the most reckless are awed into unwonted silence.

"All this time immense numbers of pilgrims had been thronging into the city, and the crowd in the streets increased daily. For a week past it had been quite difficult to get about. The Friday prayer in the Haram was really a most imposing ceremony. Scarcely a square yard of the great space remained unoccupied. The uniform movements of this vast concourse during prayer and the strange stillness that pervades, appeal strongly to the imagination. During the *seghda*, that phase of prayer when the forehead is placed on the earth, not a sound but the cooing of the pigeons breaks the brooding silence: then, as the hundred thousand or more worshippers rise to their feet, the rustle of garments and clink of weapons sweeps over the space like a sudden gust. The moment the prayer is over there is a rush to perform the *Towaf*, and a few minutes later the roar of that human whirlpool may be heard at a considerable distance from the Haram.

"They are as many pigeons here as in the square of St. Mark's at Venice, and they are as nearly tame. Grain is sold in the Haram for the purpose of feeding them, but they get so much food one way and another that

they can seldom be included to partake of it. Burton remarks that they are said, never to defile the Kaaba as they might be expected to do: this I believe is perfectly true, whatever the explanation may be."

A.J.B. Wavell, a Modern Pilgrimage to Mecca, London 1918.

### **The behaviour of the Pigeons at the Kaaba**

"These pigeons are a pretty blue-grey colour. There are thousands of them in Mekka, and an endowment fund exist for supplying them with grain. Two little stone troughs, sunk in the ground of the open quadrangle are constantly kept filled with water for their use. One man holds the office of dispenser of the grain to the pigeons, while another holds that of waterer to them. This gives some idea of the manner in which work is found for the eight hundred servants of the Mosque. It has been asserted by Mekkans, in all ages, that neither the sacred pigeons nor any other bird, ever perches on the roof of the Kaaba. Sleeping every night for some months, on a roof which overlooked that of the Kaaba I had a good opportunity of testing the truth of this assertion. I have repeatedly searched the roof of the sacred building and have never once seen there either a bird or other living things. At times when the roofs of the makams of the imams, and the ground below them, were covered with myriads of pigeons, I have constantly seen the Kaaba's roof bare and silent. The Shaybi too informed me that no defilement of birds is ever found there."

Eldon Rutter, The Holy Cities of Arabia, London 1930

### **Madina.**

The Prophet was born in Mecca and nurtured in that city. But when he protested against the prevailing idolatry and sin in his parent city, persecuted him and forced him out. He made another city, Yathrib his own: it

became the Madinat-un-Nabi, the city of the Prophet, and it has ever since been called Madina.

The city is situated in the North of Mecca at 23° latitude and 40° longitude. During the Prophet's days and many centuries thereafter, it took about two weeks to travel from Mecca to Madina by camel. The nearest seaport, on the eastern bank of Red Sea, is Yambu, 5 camel stages away, during the Ottoman rule Madina was connected by Railroad to Damascus. It can now be reached by air from Jeddah in about an hour and by Car from Mecca via Jeddah a distance of about 300 miles, over a very good asphalted road, in a few hour's time.

'Madinat-ul-Munnawarah' or Madina the illustrious is dear to every believer as it remained the adopted home of the Prophet for 10 long years and, thereafter he was laid to rest there. This city functioned as head quarters of the great world movement- Islam in its early stages has ever since spread its light to four corners of the world. There are many holy and historical places in and around the city but the chief object of veneration is the sacred mosque, Masjid-e-Nabvi. During these fourteen centuries the mosque has seen considerable changes.

### **Masjid-e-Nabvi**

On arrival at Madina the Prophet purchased a plot of land for ten pieces of gold and built the mosque on it. The plot was offered as a free gift but was not accepted on these terms. The mosque was 70 cubits long by 60 cubits broad. The Kibla faced Jerusalem. A wall surrounded the mosque. The mosque had 3 doors, after a year and 5 months the Kibla was changed to face Kaaba and the Southern door was closed and one opened on Northern side. The two doors were named 'Babul Atika' and Bab-Al-Usman. Adjoining the wall facing Jerusalem was built a raised platform for use by the companions of the Prophet called the 'Ashab-i-Sufa'. To provide shade branches of date-palms were laid over



pillars of palms for residential accommodation of the Prophet's family rooms were constructed adjoining the mosque. The Prophet's earthly remains are entombed in the room that was allocated to Hazrat Ayesha r.a. on the South-eastern side of the mosque.

In 7 A.H. the mosque was enlarged to 100 cubits by 100 cubits. The foundation was improved, the walls were of unburnt bricks. The Pillars and roof followed the old pattern. The Prophet helped personally in the building by lifting bricks and stones.

The third construction took place in 17 A.H. during the Khilafat of Haz: Umar R.A. The area was extended to 140 cubits by 120 cubits. Three more doors were added. The style of the structure remained unchanged.

The fourth construction was undertaken in 29-30 A.H. during the Khilafat of Haz. Uthman R.A. Expecting the Eastern side extensions were made on the other three sides. The number of doors remained 6. Structural strengthening was done. The walls were built of carved stones. The pillars were of stone, bound with iron fixed in molten lead. The roof was built of Teakwood rafters.

### **5<sup>th</sup> Construction.**

From 88 to 91 A.H. Omayyad Khalifa Walid bin Abdul Malik extended the mosque by 2369 sq. meters. The walls were built of hewn stones; the pillars were in stone. All the walls were decorated with marble and blue tiles. The beams of the roof were gilded teakwood. The interior was decorated in gold and blue tiles. The upper ends of the pillars represented curious designs in gold and supported gilded rafters. The wood work of the doors was also gilded. This cost was 45000 dinars.

In 161 A.H. the Abbaside Khalif Mahdi extended the mosque by 2450 sq. meters. It was now 300 cubits by 180 cubits.

## **6<sup>th</sup> Construction**

In 654 H. the mosque caught fire. The Abbaside Khalifa Malik Mustasim ordered its reconstruction which was begun in 655 H. In 656 H. the Abbaside Khilafat ended with the victory of Helaku Khan. The kings of Egypt and Yaman then took up this work which was completed by Malik Zahir Raknud Din Baybars.

In 705 H the roof was repaired. In 719 H. two porches were added on Qibla side. Other repairs were carried out in 731 H, 853 H and 879 H.

## **7<sup>th</sup> Construction**

In 886 H the building was struck by lightening and it burnt excepting the mausoleum and the pillar adjoining it. King Ashrat Qayatbaïy of Egypt rebuilt it at a cost of 120,000 dinars. A dome was built over the Musalla and another one over the Mihrab-i-Uthman. A portion of the ground which had been detached from the Mausoleum and incorporated in the mosque was retransferred to the holy tomb.

## **8<sup>th</sup> construction**

The Ottoman Khalif Sulaiman (926-947H) built a minaret in the NE corner of the mosque. Sultan Saleem II built the beautiful dome in 980 H and decorated it with mosaics. In 999 H Sultan Murad Khan added 3 porches on Qibla side. In 1233 H Sultan Mahmud II instituted some further improvements.\*

Sultan Abdul Majid Khan got the entire building rebuilt, over a period of 12 years between 1265 and 1277 H. at a cost of £T 650,000. With the exception of some sound walls and Maqsurah the whole of the mosque was pulled down in section and replaced without causing any interference with prayers and visits to the mosque. The stone was quarried from Wadi-ul-

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\* I.R. 3-1965 P: 22 B.B. P: 76

Akik, about 3 miles from Madina. The stone was red like cornelian. Mir Miran Pasha, Governor of Tripoli supervised the construction. Hafiz Effendi and Izzat Effendi were the two skilled masons incharge. The total area of the mosque, on this reconstruction was 10,303 meters.

## 9<sup>th</sup> Construction

Shah Saud S/o Abdul Aziz ibn Saud launched a large project of extending and improving the mosque on a magnificent scale. The work was executed from 1368 to 1380 H at a cost of 50,00,00,000 Riyals. The Shah added 6,204 sq. meters to the mosque and it now measures 16,327 sq. meters. Shah Saud has thus added about 40% of the total area to the mosque which now comprises of a covered area of about 3½ acres and an uncovered area of about 1½ acres. Following particulars will be of interest.

House purchased and dismantled                      --22,955 sq. meters

Number of workers employed

Engineers \_\_\_\_ 14 (Egyptian 12, Syrian 1, Pakistan 1)

Skilled craftsmen \_\_\_\_ 400

Local workers \_\_\_\_ 1500

Imported cement, iron and Timber \_\_\_\_ 1,00,000 Tons

The over all dimensions of the mosque are

North to South                      \_\_\_\_ 630 feet

S. East to S. West                      \_\_\_\_ 310 feet

N. East to N. West                      \_\_\_\_ 350 feet

There are ten entrances.

Four on Western side viz Babu Salam, Babu Sidiq, Babu Rahma and Babu Saudiah

Three on Northern side viz Babul Umar, Bab Abdul Majid and Babul Uthman, and

Three on Eastern side viz Bab Abdul Aziz Babu Nisa, and Babu Jibriel.

It has 4 Minars each 240 feet high.

Square pillars with walls	_____	484 Nos
Round pillars	_____	232 Nos.
Arches	_____	589 Nos.
Windows	_____	44 Nos.

It will be interesting to record in a tabular statement the growth of Masjid-e-Nabvi during the past 14 centuries.

Hijri ere	Built during the regime of	Area added in Sq. metres	Total area in Sq. Metres
1-7	Prophet (SAW)	2475	2,475
17	Hz: Omar r.a.	1100	3,575
29	Hz: Othman r.a.	496	4,071
91	Kh: Walid	2369	6,440
161	Kh: Mahdi	2450	8,890
658-676	Malik Baybars	—	8,890
886	Malik Qayat Baiy	120	9,010
1265-1277	Sultan Abdul Majid	1293	10,303
1368-1380	Shah Saud	6024	16,327

The mosque has been provided with all the necessary amenities viz electric light, fans and loud speakers all in graceful proportions and suitable locations. The walls are decorated with lining of marble in beautiful colours viz Black, White, Red, Grey and Brown. The columns have been so shaped that each addition in plan and increase in height can be judged by the graceful alteration in design. The surrounding roads have also been beautifully surfaced.

A physical description of the places connected with Haj and also of the ritual having been given in the preceding pages we may now analyse the objectives and benefits of Haj.

Haj is an age old Pre-Islamic institution practiced from times immemorial. In its characteristic manner Islam adopted it and turned it into a work of moral



reformation. Islam rid it of barbaric and un-civilized customs and superstitions. Boasting about one's ancestry was replaced by prayers and remembrance of Allah. Obscenity, wickedness and wrangling were prohibited, begging was discouraged by asking the pilgrims to come with provisions; Stress was laid on the fact that 'the best of provisions is right conduct.' Legitimate trade was allowed, the profit to be sought as from the 'bounty of God'. Performing Tawaaf in naked form or in indecent dress was replaced by enjoining the wearing of a simple pilgrim garment called Ihram. Thus while indecency was denounced the vanities of the world were also renounced and a practical method of equality established. Certain arrogant meccan tribes would not go to Arafat with the crowd but stopped short at Muzdalifa. To establish equality this arrogant custom was abolished. It was a Pagan fancy that God could be appeased by blood sacrifice. "It is not their meat nor their blood, that reaches God: it is your piety that reaches Him: He has thus made them subject to you that ye may glorify God for His guidance to you; and proclaim the good news to all who do right." (Q: 22:37) The true end of sacrifice is not propitiation of higher powers for God is One and He does not delight in flesh or blood, but a symbol of thanks giving to God by sharing meat with fellow men. God accepts the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce, His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelty is not in our thoughts, but only the need of food. We are further required to deny ourselves the greater part of the food for the sake of our poorer brethren and thus our symbolic act find practical expression in benevolence and that is the virtue sought to be taught. The Pagan Arabs had placed a male and a female idol on the two little hills of Safa and Marwa where Haz: Hajar r.a., mother of Haz: Ismail a.s., prayed

for water in the parched desert, and in her eager quest round these hills, she found her prayers answered in Zam Zam Spring. Like Kaba these hills had been defiled with idols. Having been purified and sanctified the Muslims were permitted to perform Sae i.e. a visit to and between Safa and Marwa, two symbolic monuments of patience and perseverance. During the season of regular Hajj permission was given to performance of Umra. Putting one's self to meaningless troubles like going to Haj on foot and observing silence throughout the period of Haj, was disapproved. Other superstitious customs like entering one's house through windows and not through doors on return after performance of Haj were condemned.

Rejection of evil in thought, word and deed, and dedication to worship and prayer being the main objective the various rites are only symbols thereof. Tawaaf including the kissing of the small black stone, typified activity and concentration in the love of God.

The chief objectives of **Haj** are:-

1. Presenting one's self in places specially blessed by God.
2. Paying homage to Holy places and establishing prayers and remembrance of God there.
3. Following the examples of Haz: Ibrahim a.s. and Haz: Ismail a.s. revive the spirit of the sacrifice offered by them and offer our whole being to God if duty requires that sacrifice.
4. Ask for forgiveness of sins of omission and commission, by prayers, true repentance and firm resolve to desist from sins in the remaining days of one's life.

The Haj bestows religious, moral, political, social and economic benefits.

It cultivates attachment to the centre of Islamic

movement. It cultivates spiritual values in one's mind; opportunities of realizing some of our spiritual yearnings become available in sacred association that go back to the most ancient times. During the Haj season one is cut off from all un-Islamic and Polytheistic influences. One is reminded of religious influences dating from the time of Adam, upto the time of Haz: Muhammad (SAW).

The moral benefits are immense. One realizes one's obligation and responsibilities in the material world and sets right one's dealing before he leaves his home for Haj. He gets aquinted with world wide Muslim brotherhood. He partakes in a practical demonstration of equality in Islam without any regard to class, colour or country of one's origin. He learns to work for one's sustenance by honest means.

The Haj provides Muslims with an unique opportunity of strengthening our international brotherhood, exchanging views to find out solutions for their individual, local and collective problems. In this respect it is unexcelled by any other institution.

The travel through different countries brings him into touch with people of diverse races, different customs and habits, diverse climes and food, diverse modes of travel, different fauna and flora and thus the fund of knowledge he thus acquires proves useful to him in various walks of life.

He gains knowledge in trade and commerce and gets acquainted with and accustomed to endure hardships accompanying the performance of Haj rituals and during the journey.

The Haj is also a means of maintaining and sustaining the centre of the world movement of Islam.

This unique institution is meant to improve the individual Muslim by instilling in him the realization of

his duty to his fellow beings. When he acquires this realization and lives upto it he has performed 'Haji-e-Mabroor'.

### **9.1.5. Jihad**

The word 'Jihad' is derived from 'Jehd' which means striving. Jihad means a constant striving for the establishment of truth and righteousness by all the means in one's power, spiritual, intellectual, moral, material and physical.

The word opposite to 'Jihad' is 'Qaood' which means inertia or sitting without action.

There are people with natural inertia. They will do the minimum but no more. They are weak in will and get easily frightened. Even though they have good will to the cause but they sit at home motionless and do not strive to conquer these obstacles in the external world around them.

Islam is the religion of peace but it will not acquiesce in wrong doing. It enjoins upon Muslims to be always striving in defence of honour, justice and their sacred religion. The Mujahids are promised a special rank and a high reward.

"Not equal are those believers who sit (at home) and receive no hurt, and those who strive fight in the cause of God with their persons. God hath granted a grade higher to those who strive and fight in the cause of God than to those who sit (at home).

Unto all (in Faith) hath God promised good; but those who strive hath He distinguished above those who sit (at home) by a special reward, ranks, specially bestowed by Him, and Forgiveness and Mercy. For God is Oft-forgiving, Most Merciful."

Q: 4: 95-96



The essence of Jihad consists in a true and sincere Faith, which so fixed its gaze on God that all selfish and worldly motives face away and his results in an earnest and ceaseless activity in the Service of God. What form should this activity take? The preacher's voice, the scholar's pen, the moneyed person's wealth or brutal fighting? Islamic Jihad comprises of all these. It however, lays down priorities.

1. The greatest Jihad i.e. 'Jehade Kabir', according to Holy Quran is one by means of Quran itself. The man of Faith will pay no heed to carping critics who reject Faith. He will wage the biggest Jihad of all with this weapon of God's Revelation. When this Truth reaches them it will remove all the darkness from their hearts and they will join the fold of those who have seen the light.

"Therefore listen not to the unbelievers, but strive against them with the utmost strenuousness, with the (Quran)."

Q. 25:52

2. Now it is self-evident that before preaching Islamic principles to others, one must act upto these himself. And many Ahadith have described the merit of Jihad against one's own self.

*Almujahidu Mun Jahidi Nafsihee*

"The Mujahid is he who fights with his own self."\*

*Tirmizi*

This is the highest form of Jihad and has been named 'Jahad-a-Akbar'. Haz: Jabir r.a. reports that, on returning from a Gazva (a holy defensive war) a group of the Faithful were thus addressed by the prophet:

"Welcome from a small Jihad to a big Jihad. The big Jihad is one's struggle against one's selfish desires."

All our striving is to our own spiritual benefit. In conforming to His will we are seeking our own good, as in yielding to evil we are harming ourselves. When we strive to purify our Faith and our Life we rise above our past for God will forgive any evil of our past life, purify any tendencies towards evil which we may have inherited from that past and help to the attainment of a good future. The atonement or expiation is by God's Mercy, not by our merits or the merits or sacrifice of any one else.\*

"And if any strive (with might and main) they do so for their own souls; For God is free of all needs from all creation.

Thos who believe and wok righteous deeds from them shall We blot out all evil (that may be) in them, and we shall reward them according to the best of their deeds."

Q. 29: 6-7

"And those who strive in our (cause), We will certainly guide them to Our Paths; For verily God is with those who do right."

Q. 29: 69

"The Way of God (Sirat-ul-Mustaqim) is a straight way but men have strayed from it in all direction. And there are numerous paths by which they can get back to the Right Way, the way in which the purity of their own nature, and the will and Mercy of God require them to walk. All these numerous paths become open to them if once they give their hearts in keeping to God and work in right endeavour (Jihad) with all their mind and soul and resources. Thus will they get out of the spider's web of this frail world and attain to eternal Bliss in the fulfillment of their true destiny."•

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\* P: 1030 A.Y.A.

• P: 1048 A.Y.A

As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to God's Truth are those who show its light in their lives.

"And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father, Abraham. It is He who has named you Muslim, both before and in this (Revelation); That the Apostle may be a witness for you, and ye be witnesses for mankind! So establish regular prayer, give regular charity and hold fast to God! He is your protector- the best to protect and the Best to help."

Q. 22:78

3. The third form of Jihad is with one's material resources 'Jihad-bil-mal'. A Muslim must contribute his wealth willingly to enable the community to organize the sinews of war so as to make the struggle effective and to instill in the enemy wholesome respect for the community and the cause for which it fights. And it should be done as a joyful duty and not as a burden. Every fight requires finance. And when a Mumin spends his wealth in the cause of Allah he serves himself and the cause which is so dear to him. But if he hugs to his wealth the advantage may go to the enemy and he may thus be helping his own destruction.

"And spend of you substance in the cause of Allah, and make not your own hands contribute to your destruction; but do good; for Allah loveth those who do good."

Q. 2: 195

"Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them), Against them make ready your strength

to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly."

Q. 8: 59-60

We are apt to love our earthly ties, and comforts profits and pleasures so much that we may fail to respond to God's cause. We will ourselves suffer spiritually and our good cause will receive a set back. To these dangers our attention is drawn thus by Quran.

"Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight- are dearer to you than Allah, or His Apostle, or the striving in His cause; then wait until Allah brings about His decision; and Allah guides not the rebellious."

Q. 9: 24

4. If we love Allah sincerely and truly we must be prepared to sacrifice all else including our own lives.

"Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: They are the people who will achieve salvation."

Q. 9: 20

"And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees. Oh ye who believe! enter into Islam wholeheartedly and follow not the footsteps of the evil one; For he is to you and



avowed enemy. If ye backslide after the clear (Signs) have come to you, then know that Allah is exalted Wise."

Q. 2: 207-209

Islam wants us to be this type-firm, sincere devoted and willing to give our lives for the defense of our faith. Islam has been established by this type of men. they suffered persecution, obloquy, torture and threat to their own lives or the lives of those dear to them. They stood by their faith and many sacrificed their lives. Our cause is safe when we follow their example. If we backslide we cause our own harm. God's power and wisdom will triumph. The loss will be ours.

Our life is the most precious thing that we can offer in the cause of Truth, though it may not appear to be to our liking.

"Fighting is prescribed for you, and ye dislike it, but it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you but Allah knoweth and ye know not."

Q. 2: 216 .

It is not everyone who will be fit and fortunate enough to understand what great privilege it is to be prepared to sacrifice all one's interest including this life itself in the cause of Allah. They realize that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting and of immense value. If he wins he is a 'Ghazi' and if he is slain, he is a 'Shahid' a martyr. In appearance whether he wins or is slain he wins the prize for which he was fighting. There are only two alternatives for a Muslim: Victory or Death. The term defeat is not known to him.

"Let those fight in the cause of Allah who sell the life of this world for the Hereafter, to him who

fighteth in the cause of Allah, whether he is slain or gets victory- soon shall We given him a reward of great (value). And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Man, women and children whose cry is:

‘Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect, one who will help. Those who believe fight in the cause of Allah and those who reject faith fight in the cause of Evil: So fight ye against the Friends of Satan: feeble indeed is the cunning of Satan.’

Q. 4: 74-76

The cause of the oppressed is the cause of justice, the cause of Allah. In Mecca the adherents of the Faith, were mocked, assaulted, insulted and beaten. Those who were within the power of the enemy, were put into chains and cast into prison; others were boycotted, and shut out of trade, business and social intercourse. The women, children and financially weak persons were severely persecuted. Their cry for a protector and helper from Allah was answered, when, under the leadership of the Holy Prophet, peace and freedom was brought to Mecca. The directives are of course, of universal application and a true Mumin will always be ready to fight for the oppressed. And when one gets slain in the cause of Allah he is in reality not dead but has gained a real life. His physical self may no more but he lives through the cause for which he laid down his life.

“And say not of those who are slain in the way of Allah: ‘They are dead’ Nay, they are living though ye perceive (them) not”.

Q. 2: 154

War is, however, only permissible in self defence, and under well-defined limits. When undertaken it must

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Q. 2: 154

War is, however, only permissible in self defence, and under well-defined limits. When undertaken it must

be pushed with vigour, but nor relentlessly but only to restore peace and freedom for the worship of Allah. In any case strict limits must not be transgressed; women, children old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy come to terms.

“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors”.

Q. 2: 190

The Muslims are permitted to fight to resist oppression when not only they but their Faith is persecuted, they are not to fight for land, power or privilege. They have to fight for the right.

“To those against whom war is made, permission is given (to fight), because they are wronged; and verily God is Most Powerful for their aid:- (They are) those who have been expelled from their homes in defiance of right (for no cause) except that they say, “Our Lord is Allah”. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause):- for verily Allah is full of strength Exalted in Might, (able to enforce His will)”

Q. 22: 394

The gallant Muslims are directed to lay down their lives to establish perfect religious freedom not only for themselves and protect their own mosques but also to save Churches, Synagogues and Cloisters as well. Fighting in the way of Allah is a defensive fighting for protection of freedom of worship and not for the propagation of Faith by force. Religion should be only for

Allah is another way of saying that compulsion is incompatible with religion. Religion depends upon Faith and will and these would be meaningless if induced force. Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of good-will as to the fundamentals of faith. God's plan is always to lead us from the depths of darkness into the clearest light. And the preaching of religion is to be done in accordance with the principles laid down in Quran. Our preaching must be not dogmatic, not self-regarding, nor offensive, but gentle, considerate and such as would attract attention. Our manner and our arguments should not be acrimonious, but modeled on the most courteous and the most gracious example. The faith must be expounded sincerely. The preaching must be done for the love of man and the love of God.

"There is no compulsion in religion, truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on the firmest handle, (which shall not break off), and Allah is hearing knowing. Allah is the guardian of those who believe; He brings them out of the darkness into the light."

Q. 2: 256-257

"Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious; For thy Lord knoweth best, who have strayed from His Path and who receive guidance."

Q. 16:125

A true Mujahid desires to lay down his life in the way of Allah. He is not out to take any one else's life. He is striving for the establishment of justice and removal of oppression. A tradition in Sahih Muslim runs thus.



"The Holy Prophet said: "I wish that I may be slain in the way of Allah. Then I may be brought to life again so that I may sacrifice it. Then I may be granted a third life and I sacrifice it again in the way of Allah.

5. Striving for the faith by spiritual, intellectual, moral, material and physical means has been explained. But for a true Muslim every moment of his life should be spent in the way of Allah in hundred and one ways. For a delicate lady, whose participation in physical Jihad was not permitted, the Prophet said.

"A good Haj is your Jihad".

*Sahih Bukhari*

To a man from Yeman the Prophet said:

"The service of your parents is your Jihad".

*Tirmizi*

*Inna Min Aazamil Jihadi Kalimatu Adlin*

"It is a great Jihad to say a just word before a tyrant ruler."

*Tirmizi.*

Thus Jihad covers a large field in support of religion, its propagation, truth, help to the poor and the oppressed suppression of evil, institution of justice and obedience to Laws of Allah.

## **9.2. Ibadat-i-Qalbi**

### **9.2.1. Taqwaa (Righteousness)**

That sublime state of one's mind, which is a prompter of all that is good, that soul of one's religious mindedness which is an ultimate end of all worship and a final goal of all moral ordinances, that attitude of one's conscience which creates an intense attachment for

action, in all matters, in accordance with Allah's commandments and an intense and in-born hatred for disobeying Allah's commandments, that strong faith in Allah's ever watchful presence which promotes a desire for doing good and avoiding the evil, is named Righteousness of Piety. The Fasts, the Pilgrimage, and Sacrifices have piety as their goal. The mosques must be founded on piety. For a pilgrim on Haj the best provision he can carry with a piety. The best dress is an attire of piety. Justice and equity are akin to piety. It is the foundation for moral structure of Islam. It indeed in a matter of strong determination.

"It is not righteousness that you turn your faces to the East or the West, but (truly) righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the way-farer and those who ask (for charity), and for (ransoming) the captives; and those who fulfill their promise when they have made one and the patient in poverty and afflictions and (the steadfast) in time of War; it is these who have proved truthful and it is these who are the God-fearing."

Q. 2: 177

"Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him, Thus has He subjected them to you that you may glorify Allah for His guiding you. And give glad tidings to those who do good."

Q. 22: 37

"You shall surely be tried in your possessions and in your persons and you shall surely bear many hurtful things from those who were given the Book before you and from those who set up equals (to God) But if you show fortitude and act

righteously, that indeed is (a matter) of strong determination.

Q. 3: 186

"And Vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth prepared for the God-fearing- those who spend in prosperity and adversity, and those who suppress anger and pardon men and Allah loves those who do good; and those who when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins and who can forgive sins except Allah? And do not persist knowingly in what they have done. It is these whose reward is forgiveness for their Lord...."

Q. 3: 133-136

The righteous are truthful in all walks of life, they avoid wars as they can, they sleep a little, keep themselves engaged in prayers and respect covenants even with enemies.

"But he who has brought the truth and (he who) testifies to it (as such) these it is who are the righteous. They will have with their Lord whatever they desire; that is the reward of those who do good. So that Allah will remove from them the evil (consequences of) what they did, and will given them their reward according to the best of their actions."

Q. 39: 33-35

"Excepting those of the idolators with whom you have entered into a treaty and who have not (subsequently) failed you in anything nor aided anyone against you. So fulfill to these the treaty (you have) made with them till their term. Surely, Allah loves those who are righteous.

Q. 9:3

".....So, as long as they stand true to you, stand true to them. Surely, Allah loves those who are righteous."

Q. 9:6

"When those who disbelieved harboured in their hearts prideful indignation, the indignation (of the days) of ignorance, Allah sent down His tranquility on His Messenger and on the believers, and made them cleave to the principle of righteousness, and they were better entitled to it and more worthy of it. And Allah knows every thing full well."

Q. 48:26.

"(But) Surely the righteous will be in the midst of gardens and springs, receiving what their Lord will give them; for they used to do good before that. They used to sleep but a little of the night; and at the dawn of the day they sought forgiveness. And in their wealth was a share for one who asked for help and (for) one who could not."

Q. 51: 15-19

"...but the raiment of righteousness that is the best."

Q, 7: 26

"..... A mosque which was founded upon piety from the (very) first day is surely more worthy that thou thoudst stand (to pray) therein. In it are men who love to become purified, and Allah loves those who purify themselves. Is he, then who founded his building on fear of Allah and His pleasure better or he who founded his building on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell,...."

Q. 9: 107-108



The righteous are assured great reward in this life and in the Hereafter. They are most honourable in the sight of Allah. Their hearts are tuned to respect the signs of Allah. Allah is their companion, and their friend. He loves them, and His mercy is meant for them. They are assured forgiveness, a place of security, triumph, felicity and distinction and all bliss,

“Verily the most honourable among you, in the sight of Allah, is he who is the most righteous among you.”

Q. 49:13

“That (is so) And whoso respects the sacred signs of Allah- that indeed (proceeds) from the righteousness of hearts.

Q. 22:32

“.....and know that Allah is with the righteous.”

Q. 9:36

“....but Allah is the friend of the righteous.”

Q. 45: 19

“Nay but whoso fulfills his pledge and fear God- verily Allah loves the God-fearing.”

Q. 3: 76

“Surely (all) believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.”

Q. 49: 10

“.....and the end is for the God-fearing”.

Q. 7: 128

“....So be thou patient; for the end is for the God-fearing.”

Q. 11: 49

"And enjoin Prayer on thy people and be constant therein, We ask thee not for provision; it is We that provide for thee. And the end is for righteousness."

Q. 20: 132

"O ye who believe! if you fear Allah. He will grant you a distinction and will remove your evils from you and will forgive you; and Allah is (Lord) of great bounty."

Q. 3: 29

".....And the Hereafter with thy Lord is for the righteous."

Q. 43: 35

".....And the righteous will surely have excellent retreat.

Q. 38: 49

"Verily the righteous will be in a place of security."

Q. 44: 51

"Verily, for the righteous is a triumph."

Q. 78:31

"Then as for him who gives and is righteous and testifies to (the truth of) what is right. We will facilitate for him (every) facility."

Q. 92: 5-7

"Verily the righteous are in Gardens and in bliss".

Q. 52:17

".....Allah accepts only from the righteous."

Q. 5:27

Righteousness is self-rewarding. The righteous follow guidance and indeed guidance is meant for them

and it adds to their guidance.

"This is a perfect Book; there is no doubt in it; (it is) a guidance for the righteous, who believe in the Unseen and observe prayer, and spend out of what We have provided for them; and those who believe in that which has been revealed to thee and that which was revealed before thee, and they have firm faith in what is (yet) to come. It is they who follow the guidance of their Lord and it is they who shall prosper."

Q. 2: 2-3

"But (as far) those who follow guidance, He adds to their guidance, and bestows on them their righteousness."

Q. 47: 17

"The righteous will be in (the midst of) shades and springs, and fruits such as they will desire. 'Eat and drink pleasantly as a reward for what you did.' Thus surely do We reward those who do good.

Woe on that day unto those who reject (the truth!) 'Eat and enjoy yourselves a little while (in this world. O rejectors of truth! Surely you are the guilty ones. Woe on that day unto those who reject (the truth!) and when it is said unto them, 'Bow down', they do not bow down."

Q. 77: 41-48

### **9.2.2. Ikhlas (Sincerity)**

Any action of a Muslim, be it in the form of a physical worship, or philanthropy, visible or secret, must have one and only one aim i.e. to secure the pleasure of Allah in following and acting upon His commandments. There should be no wordly ambition as a motive, no desire for a profit, a remuneration, a compensation, a reward be it in the form of money,

goods, gains or even titles, honours or a good reputation. The act must not be performed for show. It should be done for its own sake. That is sincerity of Ikhlas.

“Surely it is We who have revealed the Book to thee with truth; so worship Allah being sincere to Him in obedience. Hearken, it is to Allah (alone) that sincere obedience is due. And those who take for protectors others besides Him (say), ‘We serve them only that they may bring us near to Allah in station....’”

Q. 39: 2,3

In the service of Allah none should be associated as a partner. This can take many forms. The most obvious form is that of idol-worship, the idol made of stone or clay. But the idol need not necessarily be in the form of an image. Any other creature of power may be ranked as an associate of Allah. But worst still one may fashion an idol out of one's own hidden desires. This is pointed out in Quran in these words:

“Hast thou seen him who takes his own evil desire for God? Couldst thou then be a guardian over him? Dost thou think that most of them hear or understand? They are only like cattle-nay, they are worst astray from the path.”

Q. 25: 43,44

Stress has been laid at seven specific places in the Holy Quran that obedience should be solely and strictly for the pleasure of Allah and therefore, for no other motives.

“Say ‘Verily I am commanded to worship Allah, being sincere to Him in religion.

And I am commanded to be the first of those who submit (to Him)’.



Say, 'Indeed I fear, if I disobey my Lord, the punishment of the great day.'

Say, 'It is Allah I worship being sincere to Him in my religion.....'

Q. 39: 11-14

The righteous are promised rewards in the hereafter because he gives his wealth to become purified, he owes no favour to anyone which is to be repaid.

"Except (that he gives his wealth) to seek the pleasure of his Lord. the Most High."

Q. 92: 20

In inviting the people to obey Allah and fear Him only the prophets of God have all proclaimed.

"And I ask of you no reward for it. My reward is only with the Lord of the worlds."

Q. 26: 109,127, 145, 164, 180

"And O my people, I ask not of you any wealth in return for it. My reward is due from Allah alone...."

Q. 11:29

"Say, 'I ask of you no recompense for it, save that whoso choose may take a way unto his Lord."

Q. 25:57

"Say, Whatever reward I might have asked of you- let it be yours. My reward is only with Allah; and He is witness over all things."

Q. 34:47

"Say 'I ask of you no reward for it, except (that I am inviting you to God because of) love of kinship".

Q. 42:23

This was how the prophets of God preached to the people. We are required to gauge our intentions when we set upon doing any good deed. If we are sincere and our intentions are good, unalloyed by any motives, we shall earn reward from Allah. Otherwise even our good deeds will not bear the requisite fruits. We are warned to keep our heart right as, on its health, depends the health of our entire body.

**Ala wa inna filjasadi mudghatan izza salahta  
Salahal jisdu kulahoo wa izza fasdta Fasadal jismu  
kulahoo illa wa heyal Qalb.**

“Beware! In the body there is a lump of flesh. When that is in health the whole body is in health. And when that is in disorder the entire body is out of order. Beware that is your heart.”

*Bukhari*

### **9.2.3. Tawakkal (Trust in God)**

Tawakkal i.e. Trust in God is an important qualification of a believer. Self-reliance might lead one to pride and vanity. But God-reliance will give him strength to remain steadfast, determined and preserving in pursuing the objectives by fighting and over-coming difficulties and impediments in the way. The God-reliant person will not be afraid of any schemes launched by his powerful and determined enemies. He will, of course, use all possible and permissible means to attain his objectives. He will take proper advice and consultation and before deciding upon a final course of action, all pros and cons of the situation will be taken into consideration. Once a decision has been taken he will set himself to achieve the objective undaunted by any considerations of fear of the obstacles.

“....., and consult them in matters (of administration); and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust (in Him).”

If Allah help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allah, then let the believers put their trust."

Q. 3: 159-160

God-reliance must not be mis-understood as a negation of planning and scheming for attainment of one's objective. If efforts, plans and trials and tribulations could be dispensed with by God-reliance then there would have been no need for the Prophets of God to preach His sermons and to fight for His cause. The Badr, The Uhud and other Wars of defence would not have taken place. The believer must fight untruth and defend the God's grace and not on one's ability or strength if the efforts do not result in one's success one must not feel cowed down but should believe that this temporary set-back is also meant to do him good, and he should renew his efforts again and again.

The Prophet Shuaib A.S. is threatened by the arrogant Chiefs of his people of being driven out from their town unless he returns back to their religion of polytheism. He replies:

"We have indeed been forging a lie against Allah, if we (now) return to your religion after Allah has saved us therefrom. And it behoves us not to return there to except that Allah, our Lord should (so) will. Our Lord comprehends all things in His knowledge. In Allah have we put our trust. (So) O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide."

Q. 7:89

Moses A.S. undertook to oppose the mighty Pharaoh but relied on the Almighty.

"And none obeyed Moses save some youths from

among his people, because of the fear of his people, because of the fear of pharaoh and their Chiefs lest he should persecute them. And of a truth, pharaoh was a tyrant in the land and surely he was of the transgressors. And Moses said, 'O my people, if you have believed in Allah, then in Him put your trust, if you indeed submit (to His Will)'. And they said, 'In Allah do we put our trust. Our Lord make us not a trial for the wrongdoing people. And deliver us by Thy mercy from the disbelieving people.'

Q. 10:83

Prophet Hud a.s. is threatened by his people. But he remains undaunted.

"They said, 'O Hud, thou hast not brought us any clear proof, and we are not going to forsake our gods (merely) because of thy saying; nor are we going to believe in thee. We can only say that some of our Gods have visited thee with evil'. He replied 'Surely I call Allah to witness, and do ye also bear witness that I am clear of that which you associate as partners (with God) beside Him. So devise plans against me all (of you) and give me no respite. I have indeed put my trust in Allah, my Lord and your Lord.

Q. 11:53-56

*Suhaib* a.s. *Moses* a.s. and *Hud* a.s. and those who believed with them were all saved when His command came by His special mercy. But those who opposed them and denied the signs of Allah and disobeyed His Messengers were cursed and punishment overtook them.

"And recite unto them the story of Noah, when he said to his people, 'O my people if my station (with God) and my reminding you (of your duty) through the signs of allah offend you and in



Allah do I put my trust muster then (all) your designs, (you) and your partners' then let not you course of action be obscure to you; then carry out (your designs) against me and gives me no respite. But if you turn back, (remember) I have not asked of you any reward. My reward is with Allah alone, and I have been commanded to be of those who are resigned (to Him)'. But they rejected him, so we saved him and those who were with him in the Ark. And we made them inheritors (of our favours) while we drowned those who rejected our signs see then, how was the end of those who had been warned."

Q. 10: 71-73

Heving related the stories of the old Prophets of Allah to Haz: Muhammad (SAW) Allah comforts him thus:

"And all of the tidings of the Messengers, whereby we make thy heart firm, We relate unto thee. And herein has come to thee the truth and an exhortation and a reminder for believers.

And say to those who believe not: 'Act as best you can, We (too) are acting. And wait ye We (too) are waiting.

And to Allah belong the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him (alone)..."

Q. 11: 120-123

It sometimes happens that weak-hearted people rely on earthly gods for their daily wants and when they notice odds against them, they lose confidence in Allah, and have recourse to evil. Instead of making efforts for an honest living they are led to dishonesty, thefts, dacoities and murders. They forget that the birds and

the insects are all provided with their needs by Allah, but of course, they must labour for it.

“And there is no creature that moves in the earth but it is for Allah to provide it with sustenance....”

Q. 11:6

Allah provides air, moisture, sunshine and manuring qualities to earth but, it is man who must dig a well, build a canal, lift water for irrigating the field at appropriate times, till the soil, use the right kind of seed and manure, and put up efforts for weeding and all other operations needed for raising a crop. When all these efforts have been put in reliance is to be placed on Allah for granting an abundant crop.

“.....and he who fears Allah- He will make for him a way out.

And will provide for him from where he expects not. And he who puts his trust in Allah- He is sufficient for him.....”

Q. 65:3

Superstition has no place in Islam. A bedoin enquired of the prophet whether he should leave his camel untethered trusting Allah to enable him to locate it when wanted, or should tether it. The Prophet replied:-

Tether it and then Trust Allah.

*Tirmizi*

Dependence on omens and emulets is, likewise, prohibited. The Prophet has said:-

“God has promised that in my Ummat 70,000 people will get admitted into paradise without being asked to render accounts. These are those

who do not have emulets, nor believe in omens, nor iron their bodies for treating diseases, but have trust and confidence in Allah."

*Bukhari*

#### **9.2.4 Sabr (Fortitude)**

'Sabr' literally means 'to prevent' and 'to bear' i.e. to restrain one's self from fear and to remain steadfast. It is a quality which results in manliness, stout heartedness, moral courage and steadfastness. It is not to be confused with or taken to mean submission due to helplessness or inability and incapacity for taking revenge.

Sabr is an essential requisite of a Mumin. He will bear all sorts of hardships to attain his ideal and will wait for a suitable opportunity for his success. He will not feel weakened or discouraged when he sees his apparent helplessness and the apparent glitter and success of the falsehood.

"So be thou patient; for the end is for the God-fearing."

Q. 11:50

"Patiently, then persevere; for the promise of God is true....."

Q. 40:55

"So wait patiently for the judgment of thy Lord, and yield not to anyone among them (who is) sinful or ungrateful."

Q. 76:24

When calamities and difficulties beset a Mumin he will not feel agitated but will bear them with pleasure and have full faith in the mercy of Allah. Examples of Jacob A.S., Ayub A.S. and Ismail A.S. have been cited in the Quran.

"O ye who believe! seek help with patience and

prayer; Surely Allah is with the steadfast. And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not. And we will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient. Who, when afflicted with calamity, say:

'To God we belong and to Him is our return':- They are those on whom (descend) blessings from God, and Mercy, and they are the ones that receive guidance."

Q. 2: 153: 157

Thus patience is not mere passivity. It is active striving in the way of Truth which is the way of God.

"....And give thou glad tidings to the humble whose hearts are filled with fear when Allah is mentioned and who patiently endure whatever befalls them,.....

Q. 22: 34-35

Even in his worst distress Ayub A.S. (Job) was patient and constant in faith. About him Allah says:-

"..... Truly we found him full of patience and constancy. How excellent in our service! Ever did he turn (to Us)!"

Q. 38:44

When Abraham A.S. and Ismail A.S are tried with self-sacrifice of Ismail A.S. the latter says:-

".....O my father! Do as thou art commanded: thou will find me, if God so wills, one practicing patience and constancy."

Q. 37:102



All spiritual work proceeds in its own good time. We should never be impatient either about its success or about the punishment which is bound to come for those who oppose it and wish to suppress it. One should not feel distressed with taunts of opponents when matters appear going against one.

“Therefore patiently preserve, as did (all) apostles of inflexible purpose: and be in no haste about the (unbelievers).”

Q. 46:35

“O my son! establish regular prayer, enjoin what is just, and forbid what is wrong and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.”

Q. 31:17

“Have patience at what they say, and remember our servant David, the man of strength: for he ever turned (to God).”

Q. 38:17

Patience means to forgive the evil-doers and forget the troubles and injuries caused by them. Thus patience and endurance inculcates moral courage. This forgiveness is to be for the sake of Allah and not due to one's weakness or fear of any kind. The mischief mongers will be punished by Allah; a true and a brave Mumin will forgive them. To avenge a wrong done to one is easy but to forgive, when one is able to take revenge, is a matter of strong determination.

“And if you (desire to) punish (the oppressors), then punish (them) to the extent to which you have been wronged: but if you show patience, then surely, that is best for those who are patient. And endure thou with patience; and verily thy patience is (possible) only with (the

help of) Allah. And grieve not for them, nor feel disressed because of their plots."

Q. 16: 126-127

"Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will be between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self restraint, none but persons of the greatest good fortune."

Q.41: 34-35

"The blame is only against those who oppress men with wrong doing and insolently transgress beyond bounds through the land, defying right and justice; For such there will be a penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs."

Q. 42: 42-43

It is harder to be patient and forgive, and yet to get wrongs righted than to bluster about and "punish the guilty" and "teach them lessons". In reality it is the highest and noblest form of courage. It may appear to be futile but actually the purpose of reform and the suppression of evil may be carried out better than by stern punishment.

But occasions would arise when a believer finds himself involved in a war or in a matter of public panic such as violence, pestilence etc. unmindful of bodily pain or suffering adversities and injuries of all kinds, deserved and undeserved, and maintaining one's dignity he will display the Muslim Virtues of firmness and patience, which befit the truthful and God-fearing people.

"And to be firm and patient in pain (or suffering)

and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing."

Q. 2:177

For attaining success and for saving one from failure and humiliation 4 conditions are prescribed:-

1. Remembrance of Allah, 2. Obedience to the leader. 3. Unity and 4. Patient perseverance.

"Oh ye who believe! when ye meet a force be firm, and call God in remembrance much (and often); that ye may prosper: And obey God and His Apostle; and fall into no disputes, lest ye lose heart and your power depart; and be patient and preserving; For God is with those who patiently persevere."

Q. 8: 45-46

A man of faith will not be daunted by the odds of even ten to one as he fights for a cause which will conquer whether personally he wins or dies. But, when their organization is weak, the Muslim can tackle the odd of two to one.

"Oh Apostle! Rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will conquer two hundred; if a hundred, they will conquer a thousand of the Unbelievers; for these are a people without understanding. For the present, Allah has lightened your burden, for He knows that there is weakness in you. So if there be a hundred of you who are stead-fast, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand by the command of Allah. And Allah is with those who are steadfast."

Q. 8: 65-66

How David a.s., a raw youth, with no arms or armour, slew the giant Goliath and caused consternation in this philistine army is mentioned in Q.2: 249-251. In this there are lessons for a Muslim to fight with courage and firmness as it is faith, determination and the blessing of Allah that count, not mere numbers. Truth, courage and careful planning are more effective than size and strength. Personality counts and it puts heart into one's wavering friends. Then we are told how Moses a.s. fought a Mighty Pharaoh unmindful of the weakness of his resources. When in Uhud a number of Muslims fell as martyrs they are consoled and reminded that such disasters may result from some inherent weaknesses or excesses and the cure is two fold; 1. Remembrance of Allah and 2. Patient perseverance.

"How many of the Prophets fought (in God's way) and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in God's way, nor did they weaken (in will) nor give in. For God loves those who are firm and steadfast. All that they said was: 'Our Lord! Forgive us our sins and any thing we may have done that transgressed out duty: Establish our feet firmly, and help us against this people that resisteth faith'. And God gave them a reward in this world, and the excellent reward of the Hereafter. For God loveth those who do good."

Q. 3: 146-148

Strength of character is developed in man when he learns self-control. Neither adversity nor prosperity should cause imbalance in man.

"If We give man a taste of Mercy from Ourselves and then withdraw it from him behold! He is in despair and (falls into) blasphemy. But if We give him a taste of (Our) favours after adversity had



touched him he is sure to say, 'All evil has departed from me'; behold! He falls into exultation and pride. Nor so do those who show patience and constancy and work righteousness; for them is forgiveness (of sins) and a great reward."

Q. 11: 9-11

It is weakminded, impatient and unsteady people who are taken off their feet when they see fabulous wealth of some people and start envying them. The wisdom and discernment, which is a quality of the patient, teaches them that this wealth is neither precious nor lasting and therefore their mouths need not water. The patient will prefer the little of the lawful over the plenty of the unlawful. But that is a matter of great determination. When Korah went forth among his people in the pride of his worldly glitter.

"Said those whose aim is the Like of this world: 'Oh! That we had the like of what Karun has got! For he is truly a lord of mighty good fortune. But those who had been granted (true) knowledge said: 'Alas for you! The reward of God (in the Hereafter) is best for those who believe and work righteousness; but this none shall attain, save those who steadfastly persevere (in good)'"

Q. 28:79-80

The patient will resist temptations of all kinds. They will not covet, they will not acquire wealth by unlawful means, they will not be shylocks or Qaruns, they will cast down their eyes when they meet pretty girls and handsome boys, they will bear thirst and hunger in Ramzan, they will arise from warm and soft beds in early cold mornings for Fajr prayers and bear all apparent inconveniences with pleasure to do their prescribed duties to God and man. This cannot go in vain.

"....Those who patiently persevere will truly receive a

reward without measure.”

Q. 39:10

The true servants of God are those who are:-

1. Patient, steadfast and self-restraining.
2. Truthful.
3. earnest in their prayers and
4. charitable to fellow human beings.

Their self-discipline is so great that they begin their mornings with prayers and always seek help from prayers and patience.

“....For, in God’s sight are (all) His servants namely, those who say: ‘Our Lord! we have indeed believed: forgive us, then our sins, and save us from the agony of the Fire’.

Those who show patience, firmness and self-control: who are true (in word and deed); worship devoutly: who spend (in the way of God): and who pray for forgiveness in the early hours of the morning.”

Q.3: 15-17

### **9.2.5. Shukr (Gratitude)**

The word Shukr, from which are derived Shakur and Shakir, has in it the idea of appreciation, recognition and gratitude. Shakur implies that the appreciation is even for the smallest favours and response on the other side; it is a mental attitude independent of specific facts. Shakir implies bigger and more specific things.”\*

The opposite words are Kufr, from which is derived the word Kafir. Kufr implies to be ungrateful for favour and mercies received, to reject faith, to resist God or Faith, to deny the signs of God or the mission of

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\* A.Y.A. 620

prophets. Kafir in the most general sense is translated as 'Unbeliever'. Thus Kufr would mean ingratitude not only in feeling or words, but in disobedience and willful rejection and rebellion.\*

Besides the gift of the faculties, Man has been shown the way by means of Revelation, through men of the highest spiritual standing. His choice, however rests on his own will. He may accept the guidance be of the righteous, join the company of the blessed and thus be grateful. But if he rejects to accept the guidance and thus burdens himself with sin he will get into the blazing fire of punishment which will scorch his inmost being.

"We showed him the Way: whether he be grateful or ungrateful (rests on his will),"

Q. 76:3

"If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude truly my punishment is terrible indeed."

Q. 14:7

We have to express our gratitude to Allah for all his numerous bounties and mercies bestowed on man. He created man and His vicegerent on Earth, raised his status above that of the Angels by giving him knowledge and breathing. His spirit into him, He gave man unlimited mental capabilities. He subjugated the Earth, the Universe and all that is in between them, for his service. He created numerous visible and invisible forces to sustain his life and lives of animal and vegetable kingdom on this earth. When he ponders over all these favours will he not express his gratitude.

"Blessed is He who made constellations in the Skies, and placed therein a Lamp and a Moon

giving light; And it is He who made the Night and the Day to follow each other: For such as have the will to celebrate His praises or to show their gratitude."

Q. 25: 61-62

"He who has made everything which He has created most good: He began the creation of man with (nothing more than) clay and made his progeny from a quintessence of the nature of a fluid despised: But he fashioned him in due proportion and breathed into him something of His spirit, And He gave you (the faculties of) hearing and sight and feeling (and understanding): Little thanks do ye give."

Q. 32: 7-9

"So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He whom ye serve."

Q. 16: 114

Even with a little thought and study of nature we can see God's wise and benign providence in making the processes of nature subserve man's use and refined life. It is He who sends down rain from the sky, from which we drink and out of which grows the vegetation on which we feed our cattle. With it He produces for us every kind of fruit. In this is a sign for those who give thought. God has given man intelligence to make use of the alternation of night and day for rest and work. He has got over their inequalities by artificial illuminants such as vegetable and mineral oils, fuel and coal, gas and electricity. Sun's heat is being stored for use as required. The Navigation which formerly depended on direct observation of the stars, is now dependent on the use of magnetic needle. It is Allah's great gift to man that He has thus made the sun, the moon and the stars themselves as his useful servants by making them subject to laws which He has made man intelligent



enough to understand and to make use of. Even in this large body of saline sea water He has provided for us food in the fresh and tender flesh of the fish. Besides these marine creatures there are treasures of the deep; pearls, coral and the like. Then there are the mighty ships used for international commerce and intercourse.

"It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract there from ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of God and that ye may be grateful."

Q. 16:14

"It is We Who have placed you with authority on earth and provided you therein with means for the fulfillment of your life; small are the thanks that ye give."

Q. 7:10

In what form is man required to express his gratitude for these favours of Allah.

The gratitude must proceed both from heart and body. In our heart we must realize that thanks are due to Allah. Then this realization and faith must find expression in physical actions. The physical actions must cover actions of every organ of human body as also his mental make-up.

The commands of Allah as detailed in Quran and explained in Hadith must be obeyed and carried out with pleasure. The limbs must be used in helping the weak and the oppressed. The tongue must be used in sympathy and good counsel, not in abuses and backbiting. True word should be used even where it causes one harm. Untruth should be avoided even where flattery may give man a temporary gain. The ear should not listen to backbiting and slanders. The lips should

express thanks where thanks are due to fellow beings. The material resources of man should be used in ameliorating the sufferings of the destitute, the infirm and the needy. The mental capabilities of man must be directed to promoting peace and harmony, brotherhood and fraternity welfare and development of the humanity at large but particularly of back-ward and oppressed sections and not in destroying life and oppressing the weak.

A true Muslim will always have the word 'Hamd' on his tongue, from the time that he leaves his bed in the early morning hours until he goes into bed again in the night. When putting on a new dress, when eating, when entering a mosque, when performing ablutions this word will be on his lips. In each prescribed Rakaat of his 5 daily prayers he begins with the words.

"Praise be to God, the Cherisher and sustainer of the worlds."

Q. 1:2

When ending any prayer his concluding words will be:

"And the last demand of ours is indeed: Praise be to God, the cherisher and sustainer of the worlds."

But his lips service is of no avail unless it is accompanied by physical expression in the form of service to humanity at large. A famous Hadith is:-

*Mun la yushkirinnasa la yushkirillah*

"One who does not express gratitude to men will not express gratitude to Allah.

*Tirmizi.*

## 10. "Akhlāq" (Morals)

Man has been created as the vicegerent of God upon

earth to illustrate in his own life the attitude of God. If man abdicates that position voluntarily he dislodges himself from the position of honour and will himself suffer the consequences.

To remind man of his duties and to help him along the path of progress God has provided two sets of laws. The Law of Nature and the Law of Shariat. The Law of Nature is related to man's material progress; it governs the material universe. It is not related to man's spiritual advancement. Its contravention results in material prejudice to man but does not involve God's displeasure as such. The Law of Shariat regulates man's spiritual progress and its contravention retards his progress towards that objective and thus involves divine displeasure. It comprises rules and principles which are collectively designed for his spiritual advancement.

The Law of Nature and the Law of Shariat are both appointed by God and man has no share in framing them. The social Law and the normal law, however are a combination of divine commandments and human regulations. These two laws, in reality are extensions of the boundaries of the Laws of Nature and Shariat. Many rules of social law are based upon morality and many rules of moral law are based upon sociology. Since man has been intended to live as a member of society, he is in need of both these sets of laws.

The social law being a continuation of the law of nature, man has been permitted a very large choice in its framing. The moral law being related to the Law of Shariat, its fundamentals are governed by that Law though some of its details are left to man's choice.

The Quran deals with all the three laws viz Shariat, Moral and Social. It sets out the Law of Shariat, and the Moral law in full and states the fundamental principles of the social law leaving the rest of the field of social law to be developed and filled in by man himself.

It is the appropriate use of the natural faculties which constitutes high moral qualities. The suppression of stultification of natural faculties of desires as much a moral offence as is complete submission to their domination. He who seeks to kill his natural faculties or completely to suppress his natural desires sets at defiance the law of nature. He whose mind is filled with, and whose energies are devoted to, the fulfillment of his natural desires sets the Law of Shariat at defiance and heads towards spiritual destruction. Both courses lead to man's ruination. Neither of the two laws can be defied with impunity. All things are created for the service and benefit of man, and their use is permissible to him save that he cannot put them to uses that are harmful. Therefore celibacy is not viewed as a virtue. Abstention from the use of clean articles of food, drink and dress is not a virtue, as it amounts to ingratitude in respect of divine bounties. It is a vice, however to spend one's time and energies wholly in the pursuit of the procurement and enjoyment of these objects, for in this manner one neglects the development of his soul which is the real object of human existence.

In the social sphere the Quran lays down that Absolute ownership vests in God alone and all things belong to Him. He has subjected the material universe to the control of man for the collective benefit of the entire mankind. Since the materials upon which human progress is based are common heritage of the whole mankind the produce of human labour must be distributed to secure their proper share to the individual and to the community.

For resolving disputes one must turn to Quran and Hadith for guidance. If two or more groups of people or states get involved in a dispute others must attempt to bring about a settlement. If an amicable settlement is not reached an equitable award must be pronounced, and the parties persuaded to accept, the award. Failing that they must be forced to submit to it. When the party



has submitted one should not go beyond the enforcement of the award nor seek to secure any advantages beyond the terms of the original dispute.

In the succeeding pages some extracts from the Holy Quran have been reproduced (in English translation) to highlight some teachings relating to social and moral laws. These ordinances govern all branches of human activity and all the stages of development. Stress is laid throughout on the keeping up of prayer, spending benevolently out of what one has and being careful of one's duty to Allah. Every quality that God has placed in man must be displayed but on the proper occasion. The Holy Prophet possesses highest moral excellences (68:4) and is an excellent model of Quranic teachings (33:21), for the mankind to follow.

Islam abolishes all invidious class distinctions; superiority is based on righteousness and not on social status and thus a sound basis is laid for brotherhood. The Muslims must respect Authority, consult each other in all important issues, help one another in righteousness and piety but not in sin and transgression. They must be courteous and speak that which is best. Evil must be repelled with goodness and that will turn enemies into warm friends. Objectionable talk and unseemly speech in public and arguments with unjust people are forbidden. Preaching is enjoined but not by abusing other religions. It teaches good manners in assemblies, at home, in the matters of dress and food. It enjoins unity and forbids reliance on reports without ascertaining true facts; it forbids suspicions, spying and back-biting. It teaches self-respect but forbids calling others by nicknames and in serisive tones. It enjoins benevolence and generosity and forbids both niggardliness and extravagance. It enjoins Patience and endurance, courage and self-restraint, self-defence, equity and justice but forbids violation of rights of others, cruelty, slanders, calumny and imputation of motives. It enjoins forgiveness and pardon but not by

emboldening culprits. It enjoins suppressing anger and forbids wanton killing and killing of children. It enjoins steadfastness and dignity. It forbids pride and haughtiness, boasting, conceit and show. It enjoins suppressing anger and forbids wanton killing and killing of children. It enjoins humbleness and humility. It enjoins chastity and forbids adultery and fornication. It enjoins honesty, trustworthiness, uprightness, respecting covenants and upholding testimonies. It forbids stealing, deceit, bribery and giving false evidence. It enjoins kindness to parents, kinsmen, orphans and neighbours. It forbids wines, games of hazard, idols and divine arrows. It enjoins service of God and truthfulness. It teaches that wives have rights on husbands as husbands have rights on wives. The ordinances are enjoined on men as also on women.

When Muslims live upto these ordinances they are promised the upper hand (3: 138) but the condition is that faith must be translated into action.

“Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much.”

Q. 33: 21

“And thou dost surely posses high moral excellences”.

Q. 68:4

“O ye who believe why do you say what you do not do? Most hateful is it in the sight of Allah that you say what you do not do.”

Q. 61: 2-3

“Do you enjoin others to do what is good and forget your ownelves, while you read the Book? Will you not then understand?”

Q. 2: 44

"....And help one another in righteousness and piety: but help not one another in sin and transgression..."

Q. 5:2

"Surely men who submit (to God) and women who submit themselves (to Him), and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women and men steadfast (in their faith) and steadfast Women, and men who are humble and women who are humble, and men who give alms, and women who give alms and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember (Him)- Allah has prepared for (all of) them forgiveness and a great reward."

Q. 33:35

"And who is better in speech than one who calls (men) to Allah while he himself does good, and says, 'I am surely of those who bow in Islam?

Nor can Goodness and Evil be equal. Repel (evil) with what is best: Then will he between whom and thee was hatred become as if he were a warm friend.

And no one will be granted such goodness except those who exercise patience and self restraint-none but persons of the greatest good fortune.

And if (at any time) an incitement to discord is made to thee by the Evil one, seek refuge in Allah. He is the one who hears and knows all things."

Q. 41: 33-36

"And argue not with the people of the Book except with what is Best; but (argue not at all) with such of them as are unjust. And say, 'We believe in that which has been revealed to you; and our God and your God is one, and to Him we submit.'"

Q. 29:46

"And say to My servants that they should speak that which is best. Surely, Satan sirs up discord among them, Surely Satan is an open enemy to man."

Q. 17:53

"O ye who believe! fear Allah and say the right word.

He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain, a mighty success."

Q. 33: 70-71

"And if two parties of believers fight (against each other), make peace between them, then if (after that) one of them transgresses against the other fight the party that transgresses until it returns to the command of Allah. Then if it returns make peace between them with equity, and act justly verily, Allah loves like just.

Surely (all) believers are brothers. So make peace between brothers and fear Allah that mercy may be shown to you.

O ye who believe! let not one people deride (another) people, who may be better than they, nor let women (deride other) women, who may be better than they. And defame not your own people nor call (one another) by nicknames. Bad



(indeed) is evil reputation after (the profession of) belief; and those who repent not are the wrong doers.

O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, not back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah surely, Allah is oft-returning (with compassion and is) merciful.

O mankind, We have created you from a male and a female and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware."

Q. 49:9-13

"O ye who believe! be steadfast in the cause of Allah bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be (always) just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do."

Q. 5:8

"Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows who has strayed from His way; and He knows those who are rightly guided."

And if you (desire to) punish (the oppressors), then punish (them) to the extent to which you have been wronged: but if you show patience, then surely that is best for those who are patient.

And endure thou with patience: and verily, thy

patience (is possible) only with (the help of) Allah. And greive not for them, nor feel distressed because of their plots.

Verily, Allah is with those who are righteous and those who do good."

Q. 16: 125-128

"Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred and forbids indecency and manifest evil, and wrongful transgression. He admonishes you that you may take heed."

Q. 16:90

"The reward of goodness is nothing but goodness."

Q. 55:60

"O ye who believe! be strict in observing justice, (and be) witnesses for Allah, even though it be against yourselves or (against) parents or kindred. Whether he be rich or poor, Allah is more regardful of them both (than you are). Therefore follow not low desires so that you may (be able to) act equitably. And if you conceal (the truth) or evade (it) then (remember that) Allah is well aware of what you do."

Q. 4:135

"When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy...."

Q. 4:86

"And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their lord.

And who eschew the more grievous sins and indecencies, and when they are wroth they forgive.

And those who hearken to their Lord, and observe prayer, and whose affairs are (decided) by mutual consultation, and who spend out of what we have provided for them.

And those who, when a wrong is done to them defend themselves.

And the recompense of any injury is an injury the like thereof; but whoso forgives and (his act) brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.

But there is no blame on those who defend themselves after they have been wronged.

The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

And he who is patient and forgives-that surely is a matter of strong determination."

Q. 42: 38-43

"And do not devour your wealth among yourselves through falsehood, and offer it not (as bribe) to the authorities that you may knowingly devour a part of the wealth of (other) people with injustice."

Q. 2:188

"And seek help with patience and prayer and his indeed is hard except for the humble in spirit."

Q. 2:45

"And vie with one another in asking for forgiveness from your Lord, and for a paradise

whose price is the heavens and the earth, prepared for the God-fearing.

Those who spend in prosperity and adversity and those who suppress anger and pardon men. And Allah loves those who do good.

And those who when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins and who can forgive sins except Allah?..."

Q. 3: 133-135

"Thy Lord has commanded, "worship none but Him, and (show) kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.

And lower to them the wing of humility out of tenderness. And say, 'My Lord have mercy on them even as they nourished me in (my) childhood.'

Your Lord knows best what is in your minds; if you are righteous then surely, He is Most Forgiving to those who turn (to Him) again and again.

And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not (thy wealth) extravagantly.

Verily, the extravagant are brothers of Satans, and Satan is ungrateful to his Lord.

And if thou has to turn away from them while seeking thy Lord's mercy for which thou hopest, (even then) speak to them a gentle word.



And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed (or) exhausted.

Surely, thy Lord enlarges (His) provision for whom He pleases, and straitens (it for who He pleases). Verily He knows (and) sees His servants full well.

Kill not your children for fear of poverty. It is We who provide for them and for you. Surely the killing of them is a great sin.

And come not near unto adultery. Surely it is a foul thing and an evil way.

And kill not a soul which Allah has forbidden save for just cause. And whoso is killed wrongfully We have surely given his heir authority (to demand retaliation) but let him not exceed the (prescribed) bounds in slaying; for (therein) he is helped (by law).

And come not near the property of the orphan, except in the best way, until he attains his maturity and fulfil the covenant; for the covenant shall be questioned about,

Q. 17: 23-34

And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

And follow not that of which thou hast no knowledge. Verily the ear, and the eye and the heart-all these shall be called to account.

And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

The evil of all these is hateful in the sight of thy Lord.

This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allah any other God, lest thou be cast into Hell, condemned (and) rejected.

Q. 17: 23-39

“And worship Allah and associate naught with Him, and (show) kindness to parents, and to kindred, and orphans and the needy and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by (your side), and the way-farer, and those whom your right hand possess. Allah loves not the proud (and) the boastful, who are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty. And we have prepared for the disbelievers and humiliating punishment.

And for those who spend their wealth to be seen of men, and believe not in Allah nor the Last Day....”

Q. 4:36-38

“And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty....”

Q. 4:32

“If you keep away from the more grievous of the things which are forbidden you, We will remove from you your (minor) evils and admit you to a place of great honour.”

Q. 4:31

O ye who believe! Fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission. And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became (as) brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

And be not like those who became divided and who disagreed (among themselves) after clear proofs had come to them. And it is they for whom there shall be a great punishment."

Q. 3: 102-105

"And He has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but Allah has put affection between them. Surely, He is Mighty, Wise."

Q. 8:63

"And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart (from you). And be steadfast; Surely Allah is with the steadfast.

Q. 8:46

"(As for) those who split up their religion and became (divided into) sects, thou hast no concern at all with them. Surely their case will come before Allah, then will He inform them of what they used to do."

Q. 6: 159

"And we have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months, till, when he attains his full maturity and reaches (the age of) forty years he say. 'My Lord, grant me (the power) that I may be grateful for Thy favour which Thou has bestowed upon me and upto my parents, and that I may do such good works as may please Thee; And make my seed righteous for me. I do turn to Thee; and truly, I am of those who submit (to Thee)'.

These are they from whom We accept their good works and overlook their ill deeds. (They shall be) among the inmates of the Garden, (in fulfillment of) the true promise which was made to them.

But to one who says to his parents. 'Fie on you both! Do you threaten me that I shall be brought forth (again) when generations have already passed away before me? And they both cry unto Allah for help (and say to him:) 'Woe unto thee! Believe for the promise of Allah is true'. But he says. 'This is nothing but the fables of the ancients'.

There are they against whom the sentence (of punishment) became due,....."

Q. 46: 15-18

"And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did".

Q. 29:8

"Verily Allah commands you to make over the



trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing."

Q. 4:58

"O ye who believe 'prove not false to Allah and the Messenger, nor prove false to your trust knowingly.

And know that you possession and your children are but a trial and it is Allah with Whom is a great reward."

Q. 8: 27-28

"So weight all things in justice and fall not short of the measure."

Q. 55:9

"And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is perfidious (and) a great sinner.

They seek to hide from men, but they cannot hide from Allah; and He is with them when they spend the night plotting about matters of which He does not approve. And Allah encompasses what they do."

Q. 4: 107-108

"Woe unto those who give short measure. Those who, when they take by measure from other people, take it full;

But when they give by measure to others or weight to them, they give (them) less. Do not such (people) know that they will be raised again.

Unto a terrible day'.

Q. 83:1-5

"And fulfill the covenant of Allah when you have made; and break not the oaths after making them firm, while you have made Allah your surety....

And make not you Oaths a means of deceit between you.....

And barter not the covenant of Allah for a paltry price. Surely that which is with Allah is better for you if you only know."

Q. 16: 91, 94, 95

"O Prophet! when believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with God, that they will not steal that they will not commit adultery (of fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,... Then do thou receive their fealty, and pray to God for the forgiveness (of their sins)! for God is oft-forgiving, Most Merciful."

Q. 60:12

"When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful accounts of all things."

Q. 4:86

"And those who annoy believing men and women undeservedly bear (on themselves) a calumny and a glaring sin."

Q. 33: 58

"Those who slander chaste Women, indiscreet but believing are cursed in this life and in the Hereafter: For them is a grievous penalty...."

Q. 24:23

"Those who invoke not, with God, any other god, Nor slay such life as God has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment,

(But) the penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy.....

Unless he repents, believes and works righteous deeds.....

Q. 25: 68-70

"And whoso commits a sin commits it only against his own soul. And Allah is All knowing, wise.

And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears (the burden of) a calumny and a manifest sin."

Q. 4: 111-112

"Heed not the type of despicable man, ready with oaths. A slanderer, going about with calumnies, (habitually) hindering (all) good, transgressing beyond bounds, deep in sin, violent (and cruel) with all that, base-born, because he possesses wealth and (numerous) sons.

When to him are rehearsed Our Signs, Tales of the Ancients, He cries!"

Q. 68: 10-15

"O ye who believe! Wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun (each one of) them that you may prosper.

Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allah and from Prayer But will you keep back?

Q. 5: 90-91

"O ye who believe! if an unrighteous person brings you any news, ascertain (the correctness of the report) fully, lest you harm a people in ignorance, and then become repentant for what you have done."

Q. 49:6

"And those who bear not false witness, and when they pass by anything vain, they pass on with dignity; And those who, when they are reminded of the signs of their Lord, fall not deaf and blind threat; And those who say, 'Our Lord' grant us of our wives and children the delight of (our) eyes, and make us a model for the righteous. It is such as will be rewarded a high place (in Paradise) because they were steadfast, and they will be received therein with greeting and peace,...."

Q. 25: 72-75

"The life of (this world) is but a sport and a pastime, and if you believe and be righteous, He will give you your rewards. If He ask them of you, and press you, you would be niggardly, and He would bring to light your malice."

Q. 47: 36-37

"There befalls not any calamity either in the



earth or in your (own) persons, but it is (recorded) in a Book before we bring it into being-surely, that is easy for Allah-That you may not grieve over what is lost to you not exult because of that which He has given to ybu And Allah loves not any self-conceited boaster, such as are niggardly and (also) enjoin upon men to be niggardly. And whoso turns his back, then surely Allah is Self-Sufficient, Worthy of all praise."

Q. 57: 22-24

"Verily man is born impatient and miserly. When evil touches him, he is full of lamentation, But when good falls to his (lot), he is niggardly But not those who pray, those who are constant in their prayer, and those in whose wealth there is a recognized right for one who asks (for help) and (for one) who does not."

Q. 70: 19-15

"Concerning the guilty ones, 'What has brought you into the Fire of Hell? They will say, 'We were not of those who offered Prayers, Nor did we feed the poor. And we indulged in objectionable talk with those who indulge therein.'"

Q. 74: 41-45

"Hast thou seen him who rejects religion? That is the one who drives away the orphan And urges not the feeding of the poor."

Q. 107: 1-3

"And those who are watchful of their trusts and covenants, and those who are upright in their testimonies, and those who are strict in the observance of their Prayer. These will be in the Gardens, duly honoured."

Q. 70: 32-35

"Allah likes not the uttering of unseemly speech

in public except (on the part of) one who is (being) wronged. Verily, Allah is All-Hearing, All-Knowing."

Q. 4: 148

"....Observe Prayer and enjoin good and forbid evil, and endure patiently whatever may befall thee. Surely, this is of those matters (which require) firm resolve.

And turn not thy cheek in a way from men in pride nor walk in the earth haughtily; Surely Allah loves not any arrogant boaster.

And walk thou at a moderate pace, and lower thy voice; Verily the most disagreeable of voices is the voice of the ass."

Q. 31: 17-19

"O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

And if you find no one therein, do not enter them until you are given permission and if it be said to you, 'Go back', then go back; that is purer for you. And Allah knows well what you do."

Q. 24: 27-28

"O ye who believe! when it is said to you 'Make room!' in (your) assemblies, then do make room; Allah will make ample room for you. And when it is said, 'Rise up' then rise up; Allah will raise those who believe from among you, and those to whom knowledge is given, to degrees (of rank). And Allah is Well-Aware of what you do."

Q. 58:11

"O ye who believe! when you confer together in

secret confer not for (the commission of) sin and transgression and disobedience to the Messenger, but confer for (the attainment of) virtue and righteousness and fear Allah unto Whom you shall (all) be gathered."

Q. 58:9

"Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them: And Allah is well acquainted with all that they do.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (most ordinarily) appear thereof; that they draw their head-coverings over their bosoms, and that they disclose not their beauty except to their husbands their fathers, their husband's fathers, their sons, their husbands sons, their brothers or their brothers sons or their sisters sons, or their women or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have to sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye believers! turn ye all together towards God, that ye may attain bliss."

Q. 24: 30-31

"O Prophet! Tell thy wives and daughters and the believing Women, that they should cast their outer garments over their persons (when abroad): That is most convenient, that they should be known (as such) and not molested. And Allah is oft-Forgiving, Most Merdivul."

Q. 33:59

"O ye who believe! Let those whom your right

hands possess, and the (children) among you who have not come of age ask your permission (before they come to you presence), on three occasions, before morning prayer, the while ye doff your clothes for the noonday heat; and after the late-night prayer: These are your three times of undress: Outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the signs to you: for Allah is full of knowledge and wisdom.

But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His signs to you: for Allah is full of knowledge and wisdom.

Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest and God is One Who sees and knows all things.

It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in you own houses, or those of your fathers, or your mothers, or your brothers, or your father's sisters, or your mother's brothers, or your mothers sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other- a greeting or blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand."



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## **Volume II**

### **Chapter 1**

# **Education (ILM)**

*"IQRA bismi rabbikallazi khalaq. Khalaqal insane min alaq. Iqra wa rabukallakram-ul-lazi alama bil qalam. Allamal insane malum ya'lum."*

Quran 96:1-5

The first revelation to Prophet Muhammad (SAW) consisted of 5 above quoted verses of Al-Quran. These verses contain words referring to Reading (Iqra), pen (Qalam) and Ilm (knowledge). The Prophet is asked to

*"Convery thou in the name of thy Lord who created. Created man from a clot of blood. Convey and thy Lord is most generous. Who taught (man) by the Pen. Taught man what he knew not."*

God has intended a very high destiny for man whom He created at His Vicegerant on earth. He placed man even above the angels. The differentiating quality was knowledge.

*"And He taught Adam the nature of all things; then He placed them before the angels, and said, "Tell Me the nature of these if ye are right." They said, "Glory to Thee: of knowledge we have none, save what Thou has taught us; in truth it is Thou who art perfect in knowledge and wisdom....."*

Quran 2: 31-32

God not only made man capable of acquiring knowledge about the nature of all things he would observe in the universe but He referred to reading and writing as usual means for employing in acquisition of knowledge. God enjoined man to pray to Him for increasing his knowledge in these word: 'Rabbi Zidni ilma' (Quran: 20-114).

And whoever is granted wisdom (hikmat) is actually granted a great asset. In the words of Al-Quran:

*"Wa man yutial bikmata faqad ootiya khairan kathira."*

The Prophet (SAW) in most clear words enjoined upon all Muslims men and Muslim women to acquire knowledge.

*"Talabul ilmi faridatun ala kuli muslimin wa muslimah."*

Not only this. He directed the faithful to seek knowledge even if that meant going to China, in these words:

*"Utlubul Ilma wa lao kana bis-sin"*

## **The Eudcational Institutions:**

For educating the faithful the Prophet (SAW) initiated various types of institutions.

### **1. Masjid:**

For each habitation a mosque (Masjid) was built. The mosque became a central organ of multipurpose activities catering to the needs of the Millat. The congregational prayers were offered there. Each Friday a sermon was given covering all the problems facing the Millat. Quran and Deenyat was taught. It was the guest house to which those who were in search for truth flocked. The Imam was invariably one who was the most learned and the most pious.

### **2. Residential College:**

A portion of the Masjid-e-Nabvi at Madina was reserved for those who chose to devote themselves to learning under the direct supervision of the Prophet (SAW). This came to be known as Sufa (Platform) and the inmates as Ashab-e-Sufa (Companions of Sufa). This group had a unique advantage of remaining as permanent companions of the Prophet (SAW). History



records that this institution produced leaders in all the fields of human activities like administrators, teachers, scholars, generals etc.

### 3. Part-time Teaching:

Individuals and groups of people who came to Madina from distant places were given brief courses of instruction and advised to go back and convey what they had learnt to others who could not come to Madina.

### 4. Mobile Schools:

Bands of teachers were deputed to places away from Madina to stay with people and teach them orally as also by example.

*"Waltakun minkum ummatun yad-oona ilal khaire wa yaamuroona bilmaaroofe wa yanhavna anil munkar..."*

Quran: 3:104

God had directed the faithful that bands of them will go about inviting people to do what is good and refrain from what is unwholesome.

### Educational Advancement:

In course of time and as Islam spread to remote places of the then known world and came in contact with other cultures and civilization, a number of centres of learning came into being. Apart from the usual subjects of Quran, Hadith, Fiqah and associated subject of Muslim theology, other so-called secular subjects came to be studied. A galaxy of Muslim scholars luminated the world and for a considerable period of time led the torch of learning. Some of these names are remembered with respect all the world over:

Jabir-ibn-Hayan	(776 A.D)	Chemistry
Abu Usman Umer Innu		
Jubair	(868 A.D)	Zoology
Abu Bakr ar-Razi	(923 A.D)	Medicine

Abu Ali Ibn Sina	(1037A.D) Physician and Philosopher
Al Farabi Muhammad	
Bin Musa al Khwarizmi	
Al-Kindi	Astronomy Arithematic, Geometry, Metereology, Optics, Medicine
Abu-Ma'shar	Astronomy
Ibu Musa bin Shakir	Astronomy
Al-Damiri (1405 A.D)	Zoology
Abul Hassan	Invented the telescope
Al-Batani	Astronomy
Al Kohi	Astronomy
Abul-Wafa (923 A.D)	Trigonometry, Astronomy
Al-Hazen	Astronomy, Optics
Al-Idrisi (1166 A.D)	Geography

Baghdad (Iraq), Kufa and Basra (Mesopotamia) Isfahan and Nishapur (Iran), Bukhara and Samarqand (Transoxiana), Cairo (Egypt), Tunis, Toledo and Cordova (Spain), served as focal points for learning Richly endowed centres of learning including colleges, hospitals and infirmaries, academies and libraries were set up.

This vigorous intellectual activity produced men of great genius, talent and adventure. Al-Beiruni (Abu Raihan Muhammad bin Ahmad), a native of Khwarism came to India and studied the language, the sciences, the philosophy, the literature and all that India offered at that time. He had already read the Greek writers and philosophers. Himself a great scholar in Astronomy, Mathematics, Mathematical Geography, Chronology, Physics and Chemistry and on which he wrote books, he wrote a great work of India—'Kitabul Hind'. A German scholar Dr. Edward C. Sachau has translated this work into English in 1888.

Al-Beruni visited India when Mahmood Ghazni was leading expedition after expedition against India (1000-1026 A.D) and there must have been troubles and dislocation all over the country. These troubles were no barriers to his thirst for knowledge. The superstitions and unwillingness of the Hindu Brahmins to teach their lore to non-Brahmins were no barriers to him either.

## **Educational Institutions in Kashmir:**

The Muslim sages and priests tricked into Kashmir from Turkistan as well as from the Indian sub-continent and created small cells of learning at and around their places of sojourn. As time advanced these cells took the forms of Masjid, Khanqah and Takia.

### **1. Masjid:**

This became a place for congregational prayers. A Maktab was attached where young children, boys and girls were taught how to read Quran. Manuals of Morals were also taught; these were invariably in Persian, Karima, Nami Haq, Gulistan and Bostan (all of Sheikh Saadi r.a.) were the usual text books.

### **2. Khanqah:**

At important centres large halls were built not only for congregational prayers but for housing resident scholars for whom there was arrangement for board and lodging. The most important ones were those at Srinagar, Tral and Kheeram.

### **3. Takia:**

Small halting places grew up for sheltering for brief periods of halt.

Hazrat Mir Syed Ali Hamdani, R.A., popularly known as Shah-e-Hamdani, and his illustrious son, Mir Mohammad Hamdani R.A., organized the work on a grand scale. A large number of Syed luminaries were posted in the valley to each little habitation, village and

town. They served the needs of all the inhabitants. A network of mosques, maktabs and madrassas sprang up in the state.

The band of scholar saints taught not only at their usual places of stay, but house-to-house visits were organized. At large centres public sermons drew large attendances particularly during the month of Ramzan and on important festivals and fairs.

When a saint passed away his earthly remains were buried. The spot was walled up and in course of time and edifice was built over it and it became a place of assembly to the devotees. For their peculiar architectural features with tiered roofs, and pointed pinnacles these Ziarats are not only dominating in their architectural features but they have become great places of pilgrimage.

The Sufism laid stress on public service irrespective of class distinctions and this influence permeated the life of the Millat. Saint adoration took roots in the hearts of the people.

The house-to-hose preaching led to *Pir-Mureedi* system.

With Saints, Sufis, Muballigheen, Waizeen, Piran-e-Tareeqat, Imams, Mullas, spread out in every nook and corner of the Valley, with its 97% Muslim population, the Islamic atmosphere permeated the valley to such an extent that it came to be known as "*Peera Waar*", i.e. abode of the divine.

The Muslim rule lasted for nearly 5 centuries. During this period, particularly during the reign of Sultan Zainul Abidin (827H-879H), many scholars were invited from outside and posted on important tasks. Maulvi Kabir, Mulla Ahmad Kashmiri, Mulla Parsa, Mulla Muhammad, Qazi Hamiduddin, Mulla Nadri,



Mulla Chinai, Mulla Madihi, were the Sultan's constant companions. He collected many valuable books both on theology and contemporary sciences and arts. He gave a great fillip to art and patronized music. He got Sanskrit books translated into Arabic and Arabic books translated into Sanskrit. Mulla Ahmad translated Mahabhartar and Rajtarangni from Sanskrit into Persian. Pandti Zoonraj was engaged on writing a history in Sanskrit right upto the Sultan's period. He imported books on medicine and opened a network of dispensaries. He engaged learned men for research on different sciences and arts and deputed capable men to different countries for learning various arts and crafts. He imported nurses, paper makers, carpet weavers, book binders, precious stone dressers and other experts from Smarqand and settled them in the valley. He opened schools and built serais.

Sheikh Yaqub Sarfi R.A. popularly known as Aishan Sahib, 1519-92 A.D. has been one of the most distinguished and renowned Sufi scholar luminary of Kashmir. He has had a unique distinction of initiating Hazrat Sheikh Ahmad Sirhindi Mujaddid Alfe-Sani R.A. to Kubraviya Silsila. His publications are many Sharah Sahih-al-Bukhari and Punjunj have spread his fame and he is known as Jami the second. Although the valley could rightly be proud of many scholars and divines the bulk of the population remained illiterate and at best, conversant with the rediments of Theology. The real knowledge remained confined, as a rule, to the selected few families of Pirs, Qazis, Muftis and Waizeen.

## **The Set-Back**

When in 1814 A.D. (1234H), the Muslim rule ended in Kashmir, the patronage of Muslim Institutions by the ruling classes ended automatically. Even the endowments got into difficulties. The Muslim nobility had to face its own personal problems. Elements that did not like to see the Islamic institutions and for that matter the Muslim sympathizers to flourish and prosper

had the upper hand.

A great set-back set in. With the gradual economic deterioration the community had to face new problems. The manly qualities were sapped as Muslims were not only dispossessed of arms but were kept out of all military organizations. Tyranny, Physical disabilities and natural calamities like floods, famines and epidemics played havoc with their character.

Education under these conditions could hardly thrive. The traditional vehicles of education lost the true Islamic spirit. The form, however, remained though it too kept on degenerating as the over-all downward trend in the economic and educational fields continued.

### **The Western Domination:**

The British rule in India, in a similar manner, created special problems for the Muslims there. They had been dislodged from the positions of a ruling power. They suffered many miseries and tribulations. Their fortunes were fast declining. Their sense of pride and grievance created a deep psychological barrier between them and the new ruling power. They found it difficult to reconcile themselves to the changed environment.

The other Muslim countries fared no better. Whether in military science or in the fields of economics and education, they not only continued to remain behind the Christian powers, but whereas the Christians west continued to progress rapidly the Muslim countries, all the world over kept on degenerating in every field of science, education and technology.

This led to cultural and technological subjugation of the entire Muslim world by the West.

The Christian missionaries filled the vacuum. They opened a network of mission schools and convents. They set up numerous hospitals and dispensaries. All the

institutions were in charge of trained missionaries, the fathers, the nuns and the sisters.

The Muslim suffered from their own prejudices and bigotry. The obscurantist and narrow-minded elements in the community had nothing better to offer to the community. They fostered these prejudices and bigotry by calling upon the Muslims to boycott the institutions.

Meanwhile the Non-Muslim Countries took advantage of the schools and colleges of the Western type and started getting advanced in the sciences and technologies offered by the fast-advancing West.

### **The Muslim Renaissance:**

The Muslim were roused from their long and deep slumber when the encounter with the West reached its peak. A renaissance set in. It took different forms in different Muslim lands. Turkey abolished the so-called Khilafat and dislodged the heads of religious institutions from their seats of power. The Ataturk reshaped the Turkish Institutions on the western model. The Arab countries started replacing the monarchies by secular democratic institutions of the western type but, for various historical reasons especially their mutual bickerings and availability of easy money from petrol royalties, they remained incapable of making any noteworthy contribution towards the Muslim renaissance; though they also aped the west in many ways. In the words of Mr. Othman K.H. Woo, representative of the Chinese Islamic National Federation, the position of Muslims in China declined to abysmal depths between 1644 and 1911. Since 1911 there has been great awakening among the Muslim masses, and they began to realize their defects—and the first step on the road to progress is to be aware of one's own short comings—and devise methods with a view to resurrecting their glorious past, not by words but by action! He divides Chinese Islamic Renaissance into 3 stages, viz:

- i. Establishment of modern schools, education being imparted through the medium of the mother-tongue, in place of "old-fashioned educational structures-mosque education-which paid more attention to Arabic and Persian than Chinese.
- ii. General Omar Pai Chang-hai, the C/in-C of the Vanguard of the Revolutionary Army, in 1928, directed a country-wide Islamic movement. According to him "the chief defect among the Chinese Muslims was their appalling illiteracy and their decline was due to lack of intellectual leaders." A network of Normal schools was set up where present-day sciences were taught in addition to religion.
- iii. The Muslim leaders and intellectuals as well as the Muslim masses organized themselves in 1938, under the banner of Chinese Islamic National Salvation Federation for mobilizing the 50 million Muslims of China to crush the Japanese aggression. Numerous Muslim Service Corps were set up in the war zones who took full share in the army.

### **Renaissance in India:**

Many Muslim leaders and intellectuals in the undivided India of pre-1947 era were deeply concerned about the fast-deteriorating condition of the Mussalmans. But it was Sir Syed Ahmad Khan who realized that, under the prevailing circumstances, the first tool that the Muslims needed was the modern education. Although at that time, he met opposition from the orthodox, he succeeded in setting up an institution at Aligarh which in course of time developed into a modern university. He also founded the All India Muslim Educational Conference, which focussed the attention and endeavour of the Mussalmans on problems of social and educational reconstruction. For



nearly 20 years it was the only forum for the thinking Muslims who were concerned with the promotion of the welfare and uplift of their people.

The orthodox religious institutions were also set up. These included Dar-ul-Uloom Nadwatul Ulama, Lucknow. Deoband is a famous and a large residential institution of great repute.

Many Muslim schools, madrassas and colleges were also set up.

All these have justified their existence. The Muslim institutions of the secular type had perforce to follow a curriculum, which by no means corresponded with their national and cultural ideal, yet they at least succeeded in producing a considerable number of educated Muslims. Who retained something of the sense of pride in the Muslim national heritage so essential for the preservation of their distinct national individually. Nobody can claim that the institutions have achieved anything big from the standpoint of high ideals of our faith and national heritage. But all are agreed that we might have met our doom if these institutions had not been set up in time.

The institutions, which specialized in the pure theological studies, continue to serve their own purpose. They produce graduates fully conversant with Muslim theology and meet the growing needs of the Millat in this respect.

But these institutions are woefully inadequate. They cannot cater to the growing needs of the Millat. The Muslims have, therefore, to look upto Govt. institutions and foreign countries for advanced learning. As for as the Govt. institutions are concerned these face special problems.

1. The doors of Govt. institutions, especially those

concerned with scientific, technical, industrial and commercial education are practically barred against them. When batches of scholars are sent abroad for advanced training in technological fields the Muslims are completely ignored. They are not taken in Air, Naval and Armed forces. They are given no opportunity to qualify themselves in higher education and especially in scientific and technological fields and yet when they raise any hue and cry they are told that suitably qualified personnel is not available. The representation of Muslim on the teaching and administrative staff and on the governing bodies of Govt. institutions is almost nil. Similar is the case with selection bodies. Merit and efficiency cannot be the monopoly of any one community.

“For people to be equal they need a chance to become equal” — S. Hipset.

2. The Mussalmans started late and that too with many initial disadvantages and handicaps, imposed on them by the various forces. Their problem was not merely to secure adequate opportunities for their youth to receive education but also to see that their youth was brought up under conditions which would give them a sound grounding in the tenets of their faith and the history and culture of their Millat. Institutions maintained by Govt. or run by other communities did not provide such conditions. They were concerned about the Govt. institutions as they did not want anything done that would obliterate their culture and ideology or to de-Muslimise the young Muslim mind.

Schemes of education which do not make provision for special cultural needs of Muslims and which are dominated and coloured by the cults and ideas of other communities cannot satisfy the Muslims.

The slogan “equal educational opportunities to all” is, in its essence unless provision is made for

communities with social lag.

The absence of religious education for a community, whose anchor sheet is religion, is the most serious defect in any scheme of education. It is supprising that the administrators cannot appreciate this obvious truth that a Youngman who has been properly brought up in the traditions of his faith will always be a good citizen. A good Muslim will always live on terms of amity and good neighbourliness with members of other faiths. It is lust for power and greed that cause bitterness and dissensions. Islam will not breed lust. It is materialistic teachings that breed lust. Even the most renowned universities of the most advanced countries of the world provide for religious education. The Harvard School of Divinity, has in the post-war era, been attracting the best talent available in the university. Moral science is one of the important subject taught in the convents to which children of the intelligentsia go. The surprising part of it is that administrators, who have expunged all ethical and moral and religious education from the curricula of Govt. run schools send their own children to these convents and public schools.

### **The Educational Problem of Kashmir.**

With the partition of the Indian sub-continent in 1947 two-thirds of the State is on the Indian side of cease-fire line. After 130 years the administration of this part of the State came in Muslim hands.

Several years before the partition took place the politically party, which has been ruling this part of the state since 1947, prepared the Draft of the future constitution of the State. It was given the name "**New Kashmir**".

Sections dealing with Education are reproduced below:

"National educational is the pivot round which the

progress of a people revolves. The Jammu and Kashmir National Conference stands for an active and progressive policy of education which may carry the light of knowledge to the farthest the most backward areas of the state.

Education should not be merely liberal, but also technical, and allied to the National Economic Plan. An effort should be made in all teachings to link the child up with the actual life and work of the State.

"The National Educational Council, consisting of educationists of standing shall prepare a scheme of State education the following basis:

1. The Creation of National University laying special stress on tradition and history, and the culture of all nationalities residing in the State. Chairs to be created for the study of special subjects, especially those aiming at the linking up of the state with the outside world.
2. Under the aegis of the University, research scholarship to be offered to study problems of national importance abroad with special stress on higher technical training to forward the purposes of the State Economic Plan.
3. A statistical institute to be established, to help the work of the Planning Commission and the State services.
4. The establishment of Technical colleges and Research Institutes to prepare men and women for the higher technical work involved in the National Plan.
5. An institute of Nationalities to be established to educate and train men and women from remote areas with specific problems of language and



tradition, so that they may take their rightful place in the development of the State.

6. District College for men and women students to be founded in those areas where it is impracticable for students to travel to the State University; such colleges to be both liberal and technical.
7. A net-work of higher, middle and primary schools and kindergartens to be established on a compulsory and free basis, aiming at educating every child in the state, both boys and girls.

Special types of schools such as boat schools and traveling schools for the nomad tribes, to be provided for those sections of the people who find it difficult to attend the ordinary state schools.

8. In all Primary schools, the education to be given through the mother tongue.
9. Adult Education Night Schools to be established. Special Committee of the National Educational Council to look into problems of adult literacy.
10. Library work to be followed by:
  - a) A network of rural and town libraries.
  - b) A supply of cheap and readily available books and writing materials.
11. Special arrangements for Women's Education to be made in accordance with the provisions of the Women's charter.

## **The women's Charter:**

Realising that educational facilities are essential and a pre-requisite of any large scale progress of women the J&K National Conference calls for more intensive work and schemes for women's education based on the

following:-

- a) Compulsory free primary education for women. Traveling schools to be provided for nomad women, boat schools for boat women, and other special arrangements to be made for other classes of women who find it impossible to attend ordinary schools.
- b) Equal educational rights and privileges in liberal and technical education, women's study to be encouraged by the grant of special scholarships at every stage.
- c) Separate colleges for women, liberal and technical and domestic to be established. Women also to be given the right to join men's colleges.
- d) Recognition of the special needs of women in the drawing up of educational curricula.
- e) Schemes for adult education among women to be put forward, these schemes to include not only the three Rs but also hygienic and elementary child welfare.

In the future free and democratic state of J&K, the National Conference looks forward to the time when women will take an active and honourable role in the development of the arts and sciences and the cultural life of the community. It calls for:

- a) Encouragement of women scholars and artists of all kinds;
- b) Inclusion of women in the cultural services of the State;
- c) Special provision for the cultural development of women in villages and remote areas.

According to Clause II "All citizens shall have the

right to education" and according to clause I "the equality of the rights of all citizens, irrespective of their nationality, religion, race or birth, in all spheres of national life, economic, political cultural, and social shall be an irrevocable law. Any direct or indirect restriction of these rights, or conversely the establishment of direct or indirect privileges for any citizens or class of account of nationality, religion, race or birth, as well as the propagation of national, racial or religious exceptionalism or hatred and contempt shall be punished by law".

## **The Constitution Of Jammu & Kashmir**

On 17<sup>th</sup> November, 1956, the Constitution of the state was adopted and enacted.

Part IV Directive Principles of State Policy, clauses 20 to 23 contain following provisions pertaining to education:

20: Rights of free and compulsory education in certain cases.

The State shall endeavour.

- a) to secure to every permanent resident the right to free education upto the University standard;
- b) to provide, within a period of 10 years from the commencement of this constitution, compulsory education for all children until they complete the age of fourteen years; and
- c) to ensure to all workers and employees adequate facilities for adult education and part-time technical, professional and vocational courses.

21. Right of Children:

The state shall strive to secure:

- b) to all children and youth equal opportunities in

education and employment,....

## 22. Right of Women:

The State shall endeavour to secure to all women

d) The right to full equality in all social, educational, political and legal matters.....

23) Protection of educational, material and cultural interests of socially and economically backward sections.

The State shall guarantee to the socially and educationally backward sections of the people special care in the promotion of their educational, material and cultural interests and protection against social injustice.

According to section 145 'The official language of the State shall be Urdu, but the English language shall, unless the legislature by law otherwise provides continue to be used for all the official purposes of the State for which it was being used immediately before the commencement of this constitution'.

These sections come into force w.e.f. 26<sup>th</sup> January, 1957.

## **Tensions and Irritations:**

### Muslims Grievances and Complaints:

With their fortunes wrecked, their economic position crippled their social and cultural life enervated and no equipment to meet the onslaught of new forces and the demands of a changing world around them, the Kashmiri Muslims submitted a memorial to the Maharaja who, in November 1931, appointed a Commission of enquiry presided over by Sir B.J. Glancy, I.C.S. This Commission submitted its report which was



accepted by the Govt. and came to be known as Glancy Commission Report. Among other grievances there were complaints about discrimination against the Muslims in denying them an equitable share in the Govt. employment and in the matter of education. Some of the recommendations, which this Commission made, were these:

1. Care should be taken to see that the Muslims received all practicable encouragement in the matter of education.
2. The Principal of S.P. College Srinagar should be careful to see that Muslims were given a fair chance of admission to the science classes.
3. Care should be taken to see that the rules prescribed for allotment to scholarships and free studentships were fairly carried out in practice.
4. The number of Muslim teachers and professor in High Schools and Colleges should be increased.
5. The post of Inspector for Muslim Education be revived.
6. Appointments and scholarships should be properly advertised and given wide publicity.
7. Due regard should be paid to the legitimate interests of every community in the matter of recruitment to Govt. services and the grant of scholarships for training

The Muslims then constituted 78% of the State's population. The literacy percentage of the State was 6.9.

In other words 93 persons out of every 100 were illiterate. And Muslims, as a community, were lagging behind the other privileged communities. The Kashmiri Muslim, within his own State, could not enter the State Army.

## Muslim Hopes:

The acceptance of the Glancy Commission's recommendations enabled the Kashmir Muslim to go forward though at a snail's pace. His aspirations had found an echo in the "**NEW KASHMIR**", though in reality, it was a product of persons who had leftist learnings. The Constitution adopted in 1956 raised hopes amongst them. By 26<sup>th</sup> Jan. 67, according to it, all children to the age of 14 years would compulsorily be attending the schools and there would, no longer, be any discrimination against any one.

A university came into being. The number of Schools and Colleges increased. Technological Colleges and Polytechnics got established. Due to expansion in developmental programmes job opportunities increased.

How did the Muslims fare? Let us examine the facts.

## Muslim Hopes Shattered:

### 1. Literacy:

In 1941 the number of illiterates was over 93 out of every 100 persons.

In 1961 the number of illiterates was 87 out of every 100 persons. These are figures for the entire state. The case of women is worse. Out of every 100 women 95 are illiterate. The positions of Muslims, both men and women, is still worse. Following figures will reveal this:

Region	Population in lacs	Percentage Muslims	Percentage of literate	Percentage of literate women
Baramullah	6.09	97.3	9.2	1.9

Anantnag	6.54	95.4	9.3	1.7
Srinagar	6.40	90.7	16.8	8.5
Poonch	3.26	79.5	9.6	2.6
Doda	2.68	65.0	10.2	2.3
Ladakh	0.88	45.4	9.4	1.2
Udhampur	2.54	33.9	10.7	4.2
Kathua	2.07	13.0	13.8	5.4
Jammu	5.17	10.0	22.3	12.8
Total:	35.61	68.3	13.0	5.1

The 8.3% Hindus of Kashmir valley are found in Srinagar.

From this table it is quite clear that, whereas the growth of literacy of Non-Muslim areas is relatively high, that is the predominantly Muslim areas it continues to be dangerously low.

The average literacy all over India is 28%. In this state the average is 13% for all. In the Non-Muslim majority areas it is as high as 22.3% whereas in Muslim majority areas it touches 9.2 for all and 1.7 for women, in the Valley, and 6.3% for all and 0.6% for women in Muslim majority Tehsil of Mendhar.

## **2. Higher Learning:**

Many institutions of higher learning were set up during the post-partition period and all admissions to these were controlled by the Govt. The following table shows how even in these admissions of the 3 Five Year Plans (1951-1966), there has been discrimination against the majority community— Muslims— who are 68.3% according to 1961 Census.

Out of 7664 admissions the 68.3% Muslim Community got 2622 admission i.e. 34%. Against this

the Non-Muslims got 66% for a population of 31.7%

Field	Muslim	Non-Muslims	Total
Medical	723	945	1668
Engineering	664	1144	1808
Agriculture	329	648	977
Veterinary	99	188	287
Other Technical	99	113	212
Post Graduation	312	604	916
Polytechnics	396	1400	1796
Total:	2622	5042	7664
Percentage:	34%	66%	100%

### 3. Monetary Assistance:

The Muslim Community is one that has been economically backward. They cannot possibly take to higher learning without financial assistance. The Govt. initiated the process of granting interest-free loans to the needy. This was indeed a very desirable step. But what happened? Who benefited? Were the Muslim grievances accepted by Glancy report in 1931 redressed?

The total amount advanced as loans during the there Five-Year Plans (1951-66, 15 years) was Rs. 5.43 Crores. This amount was distributed Community-wise as follows:

Community	Population	Loaned amount in crores of Rs	Percentage
Muslims	68.3%	1.93	35%
Non-Muslims	31.7%	3.50	65%



#### **4. Government Services:**

Out of 3117 Gazetted Officers the number of Muslims is only 1331. In other words the Muslims who are over 68 out of every 100, have about 42 gazetted jobs whereas the 32% Communities hold 58 gazetted jobs.

For examining the causes which are responsible for having shattered the Muslim hopes and aspirations the four items, viz, literacy, higher training, monetary assistance and Govt. services have been quoted as an example.

The gravity of the situation will be gauged from two other factors.

1. The doors for training and employment, outside the State, are barred as far as Muslims are concerned. For non-Muslims these doors are wide open.
2. Even the few opportunities that are available to Muslims within the State are not liked by other communities. This will be borne out by the hue and cry they raise every now and again and the encouragement this malicious propaganda receives from responsible quarters outside the State.

#### **The Gajendragadkar Report:**

One result of this malicious propaganda, which emanated from the Hindu majority areas of Jammu and supported by the Hindu minority of Kashmir and in particular by responsible Hindu elements outside the State was the setting up of a Commission of Inquiry in November, 1967. It comprised of 4 persons, all of whom were officials or ex-officials of the Govt. of India. Only 1 member was a Muslim.

The Muslim expressed lack of confidence in the Commission. The following table will show that, in all,

only 39 persons or organizations that bear Muslim names, appeared before the Commission out of a total number of 213.

	Muslims	Total	Remarks
Written Memoranda	17	93	2 were M.L.A.'s
Supplementary	3	29	
Oral evidence Srinagar	14	33	6 were M.L.A.'s, M.P. and Ministers
..... Jammu	2	43	
Srinagar	3	15	All the 3 were ministers
Total:	39	213	

The apparent official set-up of the Commission, the well-known views expressed in advance appear to be two immediate causes that led to this attitude on the part of the Muslims. It would be interesting to examine what this commission had to say even disregarding the fact that it was overwhelmed by political considerations and its scope was limited by certain restrictions. It had to "consider generally the causes that lead to irritations and tensions and to recommend remedial measures."

In para 5-23 (P:53) it says that "irritations and tensions, arising from various causes exist in the minds of different communities and groups of citizens in other parts of India too; and it is the urgent and paramount duty of Indian democracy to remove the causes of such irritations and tensions. This problem has become more acute with the passage of time, the growth of population, the adoption of the welfare State ideology and the spread of mass education. Unless the socially and economically weaker sections of the Indian Community, including the scheduled castes and the backward classes, as well as the members of linguistic and religious minorities residing in all parts of India, feel that the concept of

equality of opportunity and justice-political, social and economic has become a reality in their lives, the tensions and irritations are likely to continue. The goal set by the constitution of India before Indian democracy to afford equality before law to all citizens and to create a social and economic structure in which every citizen will be able to enjoy fully life, liberty and happiness yet remains to be attained and it must be the earnest endeavour of Indian democracy to reach that goal as early as possible. We would like to emphasize here that in the matter of irritations, and tensions, whatever happens in the rest of India is bound to have an immediate impact on the State of Jammu & Kashmir and vice versa."

Nobody can differ from this laudable objective though a Kashmiri Muslim is unable to understand why this great concern for scheduled castes. He does not believe in castes and he would like to see an early end even to the use of this term that creates inferiority complex in a community some of whose members are occupying seats of great administrators and law-makers. To a Kashmiri Muslim it is repugnant to class people by castes and sub-castes. According to Gajenderagadker Report also "there are no scheduled tribes in the State and even the scheduled castes are found only in the 5 districts of Jammu Province." Their total number is stated to be 2.84 lacs i.e. 28% of the total Hindu Population.

The Kashmiri Muslim is surprised to find from the recommendations of the commission that on the hand it is keen to see the quotas or reservations for admission to educational and professional institutions are "made for the scheduled castes in proportion to their population". It is discreetly silent in regard to monopolizing of the seats of learning and power by the microscopic minority of the High Caste Brahmins of the Kashmir Valley. In an indirect manner one can observe this from its para 6.15 (P.70) where it says:

"We note that as between the Jammu region and the Kashmir region, the number of students belonging to Jammu selected for study in higher institutions was much smaller than the number of those belonging to Kashmir, but the share of Hindus has been much larger than that of Muslims in all the important courses of study."

When 68.3% Muslim community has only 34% admissions in institutions of higher learning, 35% monetary assistance and 42% gazetted jobs, and in the words of the commission, "the members of the scheduled castes have received no study loans whatsoever in the course of the entire period of the three plans." (P:72 para 6.19), who have monopolized the seats of learning and jobs but 72% privileged high-caste section of the Hindu community.

The Muslim Community does not recognize the institutions of caste system as understood in the religious or social sense but the events of the last 2 decades have created a special caste in the State; it has no name. But one could call it by the name: political untouchable. The sub-caste could, also be named:

1. The untouchable of the 1<sup>st</sup> degree is one who is suspected to be anti-Indian and Pro-Pakistan; every Muslim is put in this category by the Hindus. But with the ruling party this caste keeps on changing.
2. The 2<sup>nd</sup> category is of those who are suspected to be Pro-Abdullah.
3. The 3<sup>rd</sup> category is of those who are suspected to be Pro-Bakshi.
4. The 4<sup>th</sup> category is of those who are anti-Sadiq and



5. The High cast Muslims, in the eyes of the authorities are those who claim to be anti-Pakistan, who rundown anything that is associated with the name 'Muslim' and who act as time servers.

The Commission has in para 5.10 admitted that "We have also been informed that immediately after 1947, some appointments in the higher ranks were also made from political cadres, the number of such appointments was small."

When the Commission noted that jobs continue to be monopolized by a section of the traditional high caste. Hindu and the political cadre also got into high ranks of civil service was it not an inevitable conclusion that in selecting candidates for seats of learning and jobs merit would be judged on suspected political leanings of a candidate. The Commission has admitted that "aspersion was also cast on the impartiality and fairness of the Public service Commission. It was suggested that its members should be recruited from outside the State." (204 p.6), What prompted this suggestion? Not that everybody in the State is untrustworthy. Not that every Muslim is anti-Hindu and every Hindu is anti-Muslim. The crux of the issue is how important and key posts are filled in.

The Muslim feels aggrieved when he finds that the political caste system eliminates him from all fields and to fill in Muslim names even incompetent and least competent men are imported from outside the State on jobs for which most capable Muslims are locally available.

The Commission is at pains to press for generous treatment for 47000 Buddhists of Ladakh because it feels the "Ladakh was a delicate strategic area and needed special care and deft handling." (Para 2.03, P.6). "We feel that a vitally important border area like Ladakh

shall receive greater attention from both the State Govt. and the Union Govt. and that the Ladakhis should not be allowed to nurse a feeling that they are being left out in the State's march to prosperity." (Para 424, P.43)

Are Baramulla and Poonch districts, with a population of 9.32 lacs, not border and delicate areas? Do these not require special care and deft handling? The Muslim population in these districts is 97.3% and 79.5% respectively. The literacy among women is 1.9% and 2.6% respectively. Among all it is 9.2% and 9.6% only. What prevents the Kashmiris from nursing a feeling that they are being left out.?"

Was it not a fair things for the Commission to record that the Kashmiri Muslim will be justified to nurse the feeling of being discriminated against even in his own home State when all the doors outside the State are shut against him. In the words of the commission itself 'whatever happens in the rest of India is bound to have an immediate impact upon the state of Jammu and Kashmir...' (P.53). When it gave lengthy advice to the State Govt. it should have given a similar advice to the Central Govt. in time.

### **What Should Muslims Do In These Circumstances?**

To rely on others to pull our chestnuts out of fire for us is not only futile but unwarranted by the prevailing circumstances. Time alone should make the authorities realize the unreasonableness of their policies. Time alone will open their eyes to the reality that a body with 68 diseased limbs can never thrive when attention is paid to vitalize the 32 relatively heal their limbs only. The better remedy lay in giving greater attention to the 68 diseased limbs first even if that meant giving lesser attention to the 32 heal their limbs.

In the meantime there is only one solution to Muslim problems. In one word it is **SELF HELP**. Every Muslim must agree to this being the remedy. The

difference of opinion will relate to spelling out the meaning of **SELF HELP**. The interested individuals and hammer out the details to suit the local conditions; and these conditions will not remain static. Therefore the solutions must be elastic enough to suit the changing situations.

### **Some Suggestions.**

Our foremost need is not set up a State Muslim Educational Advisory Council. Its immediate task will be to take stock of all our social and educational handicaps and suggest remedial measures. Instead of working in isolation and sometimes even in unwarranted competition and at cross purpose better results and benefits would accrue if advantage is taken of mutual co-operation and experiences are shared.

Four chief problems confront the community. These may be grouped thus:-

1. Removal of mass illiteracy.
2. Improvement of quality and standards.
3. Vocationalisation of education from primary to pre-university levels.
4. Ethics.

When this **M.E.A.** Council comes into being it will take all related matters into consideration. These will include the following:

1. Improving the existing Muslim Institutions.
2. Co-ordinating the work of Muslim Institutions.
3. Creating facilities of education, visual as well as oral, at traditional centres of congregations, like mosques, Ziarats, Takias and fairs.

4. Supplementing education received at Govt. centres of education thru part time evening and Sunday classes, thru free distribution of primers on ethics.
5. Conducting aptitude and efficiency tests and relating grant of monetary and other assistance to these results.

The M.E.A. Council will set up expert Committees to consider at length other issues relating to media of instruction, languages, script, syllabi, text books, moral science primers and manuals exchange of teachers, modern aids, physical education needs.

## **The Tragedy of Education.**

We may digress here a little while and have a brief look at the General Education in the light of what experts and others have been saying about it. This will help us in the formulation of our own schemes.

### **1. Wrong Priorities.**

We have the paradox of 'Higher education glut and literacy slump' sweeping the country. Primary education does not get adequate attention and funds. Growth or enrolment in Colleges far exceeds the growth of National income.

### **2. Education not Purposeful"**

The objectives are not clearly and fully defined. The Governments appear anxious to re-orient the education from the primary to the post-graduate stage to serve the single purpose of creating a sense of Indian-ness, unity and solidarity, to inculcate faith in the basic postulates of Indian Democracy and created a modern society out of the present traditional one.

Ethics and religious mindedness, which were



important factors of the so-called traditional education, have been excluded from all syllabi. No code of conduct is prescribed for students, teachers and the administrators.

On top of it the higher learning is highly subsidized. We see the results. In the traditional society the teacher was honoured and highly respected. In the modern society principals are harassed, teachers are beaten, a Vice Chancellor was beaten to death. The Universities have become stamping grounds for politicians and public men. The atmosphere is hostile to learning as well as teaching. The teachers have recourse to agitation on trade union lines for putting forth their demands. Even in cases of philanthropy the motivation is not always primarily educational; academics is thus liable to be subservient to business or politics.

### **3. Education not for Progress.**

The education has ceased to be relevant to our needs and aspirations. It is not problem-oriented. Investment in education as a factor of production should be treated as an investment not as a consumer goods. There must be a relationship between the rate of educational expansion measured by school attendance and literacy development and the rate of growth of our gross domestic product. The alarming ratio of drop outs and failures on one hand and the universities acting like factories churning out products of low quality on the other give us serious cause for anxiety. Absurd marked value being attached to degrees in the absence of job opportunities lead to many ills including unfair means and violence particularly in the exams and issue of certificates.

The absence of conscious vocational bias upto the secondary educational stage keep on adding to the numbers of the so-called educated un-employed.

#### **4. Falling Standards.**

The standards of learning have fallen to abysmal levels. The rapid expansion of educational institutions is one factor responsible for this. Good teachers cannot be manufactured over-night. The influx of students with the handicap of home environmental effects was another factor. The cream of teachers are needed for students of low academic abilities and low socio-economic background. The ratio of elite: backward students falling and good: poor teachers falling, the obvious result is continuous fall in the standards. We see the spectacle of prestigious schools maintaining the highest standard of learning by restricting admission to the elite among students in terms of academic and general abilities and exercising discretion not only in the recruitment of teachers but providing adequate facilities for their welfare and for physical education and recreation of the students. As against this no resources are available for modern games and recreation in most of the Govt. run institutions and leaving security of service to one side, even their lives are not fully secure.

### **Our Solution**

#### **1. Ethics**

Having focused attention on the ills of general education I will try to place my own views on record for consideration by the experts. To my mind the most important of all our problems is Ethics. We must therefore, devote our first attention to it. We Muslims have a firm faith in the fact that Islam provides solutions to all problems facing mankind and that it provides a pannacee for the modern ills of human thought and action. But the difficulty is that the students attending the Govt. and other non-Muslim institutions have no opportunities of getting acquainted with even the basic tenets of any ethic, leave aside the Islami ethics. In 1969 Matriculation Examination 81 students passed out of the 3 Islamia High Schools of the valley out of a total No. of 7415 students who passed this examination. The picture

of higher education is even worse, the bulk of students have, therefore to be reached and their education in ethics arranged thru free distribution of suitable literature and thru Sunday and part-time classes arranged in the vast net work of mosques, Buqas and Ziarats. The Primers and manuals of ethics have to be produced in mass. This job must be undertaken by a team of capable man. I feel that 'Karima' of Sheikh Saadi r.a. if rendered in Urdu and English verse, could fill the vacuum to begin with.

So far as schools managed and run by Muslim Institutions are concerned these ought to provide a model to other Institutions But the actual position is that even in this respect the out-turn of these institutions is no better than that of the rest. Some of the prestigious schools run by the Christians Mission lead the rest even in this matter. This deficiency should be made up at once.

## **2. Quality Imporvement:-**

A good product needs three things.

1. Good teachers,
2. Good tools and
3. Good students.

So far as the Govt. run institutions are concerned we can do pretty little to help them. But in the few Muslim Institutions we could bring about improvement and could extend facilities to Muslim students of other institutions as well. It could take the following form.

### **i) Teachers.**

High standards and selection tests to be set for new appointments and promotions; this would include personality, sportsmanship, character.

Good pays incentives for good work done and

security of service and special care in times of need; encouragement to acquire better qualification while in service.

Training and refresher courses

Seminars.

Retirement of persons not coming upto mark

## **ii) Tools.**

Fine physical environment.

Fine labs, libraries, playgrounds, gymnasias.

Prizes, scholarships, free ships.

Pre-exam coaching, Coaching for competitive exams.

Tuition for weak students, tuition for specially bright students.

Parent's meeting, old boy's assn, career lectures.

Use of modern techniques like Tape Recorders.

Physical education and coaching.

## **iii) Students**

Rigorous standards of admission to be set.

Monthly progress reports to be maintained.

Special stress to be given to sports, uniform, cleanliness of body, clothes, tongue and behaviour.

Extra-curricular activities and excursions

Competitions.



Students not upto mark to be segregated, warned and turned out.

### **General:**

Code of conduct to be devised in consultation with students and teachers.

Joint consultative committees of students and teachers to be organized.

### **3. Vocational Education:-**

Unemployment among the educated and want of adequate numbers of craftsmen are creating serious Socio-Economic problems amongst the community. Technical education also led a large scale unemployment amongst Engineers and Technicians so much so that admission are now being restricted and some institutions have been shut down. What is to be done by us in these circumstances?

So far as the Govt. managed Institutions are concerned we should send only the cream of our students to them so that on passing out they can come on top in the competitive exams. Quality and not quantity must be our watchword.

So far as our education upto secondary standard is concerned I feel that the solution lie in:-

1. Vocationalizing the education right from the beginning to the end.
2. Organisation of trade schools, and
3. Re-organisation of any existing trade and technical schools.

The re-organisation can take this form:-

Every boy and girl must compulsorily adopt a trade as a profession right from the beginning. The trade must be learnt in the field by actually working with the professionals; the school will supplement it by the theoretical and demonstrative methods. The syllabus shall have to be devised accordingly.

Sandwich courses will be introduced for giving intensive training in a particular field to selected ones having special aptitude.

The institutions will work in liaison with the industry.

Trades, courses and crafts will be kept under constant review as market demand changes.

Part-time courses will be introduced.

#### **4. Literacy:**

To eradicate mass illiteracy the community has to adopt special measures. The usual types of schools will not do as resources in money and teaching staff will not be forthcoming. A solution would be to:-

1. Open part-time classes in Mosques, Khanqahs, Ziarats and buqas for men and women separately.
2. Create mobile cells of *Tabligh-o-Khidmat* at all Mosques, Khanqahs, Ziarats and Buqas: these cells will visit homes in the vicinity and arranges suitable classes in homes. In addition to ethics and deenyat some craft classes will also be arranged.
3. The *Jumma Khutba* would be made simple and re-designed with an educational bias.
4. Tape recorded sermons would supplement and

even replace some lessons where capable persons are not available.

5. *Hifz-Quran* classes can be opened for the blind with the help of tape recorders.

## How to make a beginning

A number of organizations have come into being and each works according to its lights and special ideology. The integration of all these organizations into organization is impracticable. What must be aimed at should be mutual consultation in the beginning and this can, in due courses, lead to gainful co-operation. To begin with I suggest that:-

- i) Each organization invite representatives of all other organization to attend its meetings as full members and as observers, particularly on technical committees, and
- ii) Desist from running down the other organization. For emphasizing one's good points it is not necessary to run down others.

The need for large finance will be a great problem. To begin with I suggest these methods:-

1. The M.E.A. Council will meet at the Head Quarters of each constituent unit; the unit will bear the cost,
2. Each basic unit will be responsible for its own finance. The council will only render organizational help and guidance.
3. The mobile *Tabligh-o-Khidmat* cells will bear their own costs.
4. Zakat, Sadqat and Sadqa Fitr can be organized for these purposes, each cell and basic unit

contributing some money to the Council.

It is of utmost importance that priorities are worked out bearing in mind the importance of serving the points of acute need first, avoiding overlapping and financial instability.

Finally I concluded this essay with the following verses of Al-Quran:-

*"Inn-Allah la yaghairu ma bi qaumin hatta yughairu ma bi anfusihim; wa iza aread-Allahu bi qaumin soolan fla maraud lah? Wama lakum min doonihi min-wal"*

Q. 13:13

Tr.: 'Lo Allah chageth not the condition of a folk until they (first) change that what is the their hearts and if Allah willeth misfortune for a folk there is none that can repel it.

*"Um lil Insani ma tamanna"*

Q. 53: 24

Tr. Or shall man have what he coveteth?

*"Wa un laise lil insani illa ma Saa"*

Q. 53: 39

Tr. And that man hath only that for which he maketh effort.

★★★★



## Chapter 2

# Caste & Class Free Society

*"O Mankind! Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! The Noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is knower, Aware."*

Quran 49:13

Nobility, according to Quran, depends solely on one's righteousness and good conduct. It does not depend upon the incident of one's birth. Sex makes no difference Nationality or tribal lineage is absolutely no criterion. And this verse is not addressed to any chosen people but to mankind at large. There is no ambiguity of any kind in its meaning.

This single verse, therefore, cuts at the very roots of the caste system.

### **In the same Chapter verse 11 says:-**

*"O Ye who believe! Let not a folk deride a folk who may be better than they (are); Nor let women (deride) women who may be better than they are: Neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in Repentance, such are evil-doers".*

The faithful are warned in very strong words, both men and women to refrain from despising other folks and insulting them and if they do so they will be classed among the evil doers.

If a righteous person is blessed by God with a righteous child the child is doubly blessed. If a grand child is also righteous he is trebly blessed. And one can claim excellence and nobility in the chain as long as this blessing lasts.

A child coming of wicked parents need have no fears as long as he is personally righteous. Actually it goes to his credit that the wickedness of his parents has had no adverse effect on his character. But a wicked child of righteous parents will meet his doom and he can expect no concessions because of the nobility of his parents. Al-Quran is equally explicit on this issue, I shall quote the verses of Al-Quran relating to the son of Prophet *Noah* A.S.

(Thus is was) Till, when our commandment came to pass and the oven Gushed forth water, We said, load therein two of every kind, a pair (male and female), and thy Household, save him against whom the word hath gone forth already, and those who believe. and but a few were they who believed with him.

And He said: Embark therein! In the name of Allah be its cause and its mooring. Lo! My Lord is forgiving, merciful.

And it sailed with them amid waves like mountains, and Noah cried unto his son- and he was standing aloof-O my son! Come ride with us, and be not with the disbelievers.

He said: I shall betake me to some mountain that will save me from the water. (Noah said):

This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

And it was said: O Earth! Swallow thy water and, O sky! Be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk.

And Noah cried unto his lord and said: My lord Lo! My son is of my Household! Surely thy promise is the Truth and thou art the most just of judges.

He said: O Naoh! Lo! He is not of thy household; Lo! He is of evil conduct, so ask not of Me that whereof thou hast no knowledge, I admonish thee lest thou be among the ignorant.

He said: My Lord! Lo! In thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost."

Q. 11: 40-47

An exalted Prophet is thus admonished for classing his own son as a member of his household because the son's conduct was evil. Any member of the household of any saint or righteous man can hope to have mercy and grace as long as personal character and behaviour are excellent, not other-wise.

## **The Advent of Islam in Kashmir**

Islam was propagated in Kashmir by Syed Luminaries. They are called Sayeds as their lineage is traced to the grandsons of the Holy Prophet (SAW). For

this lineage they are held in great esteem by the Muslims: doubly so because of their righteousness learning and exemplary behaviour. The bulk of population in Kashmir was Hindu and there was no dearth of ascetics and holy men amongst them. On their conversion to Islam these good men continued to be held in esteem by the masses. And the practice of respecting righteous men continued unchanged. The righteous men may have belonged to any strata of society; that hardly matters to the people who throng their abodes. They seek their blessings and grace. When these saints pass away their tombs containing earthly remains become places of pilgrimage for the masses.

As a rule the propagation of Islam was taken to be the noblest of all the professions amongst the Muslim. So the great Syed luminaries led their children to follow in their footsteps and this practice led to preaching being adopted almost as a hereditary profession. No fees were charged. But as the preachers spent all their time in the pursuit of missionary work the masses looked after all their worldly and material requirements. On their side they kept their requirements at the minimum subsistence level. They and their families might miss any number of meals but they will not make a murmur, nor drop a hint to anybody; they would even take these apparent sufferings as blessings from God.

This group of people came to be regarded as the noblest class as, in fact, it was in the eyes of the Almighty according to the standards laid down in Q. 49-13. They followed, the Shariat and married. But in selecting matches they held righteousness as well as the lineage as the real criteria. The Sayeds married non-Sayed girls but no sayed girls were as a rule married to non-Sayed boys. This led to special terminology. Where a child was born of a Sayed couple he was called "*Najeeb-ul-Tarafean*" i.e. Noble blood on both sides. The epithet was well deserved where righteousness continued to be the chief characteristic of the concerned families.



From amongst the converts the ascetic and religious minded group were, similarly, a highly respected class. In most cases they did not marry or if married were not deeply attached to family life. They were not strictly speaking learned in religious literature, in the accepted sense. But they were righteous and led ascetic lives reducing their needs even below the subsistence level. They did not even care for the gifts or present that were brought to them. In their case they were succeeded by their disciples who were not their blood relations. They might have been born in any of the low-caste section of the Hindu community but that hardly affected their position. Whether a Rajput Prince or a Cobbler he came to be regarded as a Rishi and in that order his position depended upon his spiritual ascendancy.

The other converts came from the various castes and sub-castes of the Hindu community. This community prior to their conversion was divided amongst the Brahmin, Kshatria, Vaish and Shudr castes. The Brahmins, in Kashmir, unlike in other parts of India, were the largest group. This was the highest caste and occupied the positions of power and prestige. They were known as Kashmiri Pandits. Kshatria was the warring class, Vaish the trading class and Shudr the lowest caste engaged in menial jobs which were not considered dignified by the relatively higher castes. Any work which required hand labour, was not considered dignified by the Kashmiri Pandits.

On their conversion to Islam there took place a social revolution in the valley. But continued association with a well defined social system did not root out entirely the prejudices against certain occupations which from their very nature, look repugnant to many.

The malyars, for instance would go about in the early hours of each day to clean the privies of the citizens and collect the night soil and carry it in large wicket baskets on their backs to their fields. The

poudrette is a rich manure. But in its raw condition its processes of collection, carriage, dumping and distribution in the fields are all repugnant even to the most uncivilized man. In terms of monetary status the malyar would be rolling in wealth. The petty office clerk, school teacher and a constable whose privies this rich malyar cleans every morning is poor and is hardly able to earn his barest living. But he sees great difference between his superior occupation and the dirty occupation of the rich malyar. He grows with the habit of looking down upon the malyar. The Malyar's son may, after college education rise to the position of a magistrate but this office clerk, this school teacher and the constable would not give his daughter in marriage to him because the magistrate's father used to go from house to house for collection of the night soil and this stigma would attach to his family for several generations.

Now this stigma of repugnant occupations applies to other trades as well, the intensity of stigma varying from trade to trade according to the intensity of its repugnance. I may list here some of these trades. While doing so it may be mentioned that surnames, as a rule, depend upon the occupation, and even in cases where surnames are already well-defined, the occupation gives rise to the nicknames. Not only that, if a particular person commits an act which is undignified or if he has become a victim of any undignified action of someone else he is given a nickname and this sticks to him as well as to his progeny.

At the lowest step of this occupational ladder stand trades of:

Mochi, i.e the sweeper, who cleans the latrines and sweeps the roads, repairs leather shoes and skins the dead carcasses.

Kul Faqir i.e. the gypsy who goes begging from place to place.

Faqir                    i.e. the professional beggar.  
 and Kawaj            i.e. the helper in cremation of Hindus.

Then follow the:

Bhands                i.e. the professional mock actors.  
 Mirasis                i.e. professional singers and  
 Madari & }  
 Bazigars }            i.e. the professional magicians.

Then follow the:

Gadhanjis            i.e. the boatman who trade in fish.

Manjis                i.e. the boatmen in general.

Then we come to:

<i>Arikash</i>	i.e.	Sawyers
<i>Kandar</i>	i.e.	bakers
<i>Dasil</i>	i.e.	mason
<i>Dhobi</i>	i.e.	Laundrymen
<i>Gujri</i>	i.e.	Milk sellers
<i>Qasab</i>	i.e.	Butchers
<i>Lohar</i>	i.e.	Blacksmith
<i>Hajam</i>	i.e.	Barbers
<i>Kumar</i>	i.e.	Pot makers
<i>Markban</i>	i.e.	Poneyman
<i>Malyar</i>	i.e.	Vegetable farmer
<i>Waza</i>	i.e.	Cook

Next we come to:

<i>Darzi</i>	i.e.	the tailor
<i>Rangrez</i>	i.e.	the dyer
<i>Soner</i>	i.e.	Silver and Goldsmith

There is no official list of the trades considered as menial. The list and the categories I have drawn up are by no means either complete or in an order necessarily acceptable to all as such. Even in case of a particular trade the social stigma would depend on the standard, both physical and the economic, of the worker and to

the techniques applied. For instance if one sat on side walk to repair the shoes of passerby he would be looked down upon. But if he owned a decent looking shop and got the repairs done away from the public gaze he may be taken as a decent man th'o the trade might still be considered as undignified. A small shop keeper repairing iron hardware would be classed as cum-zat i.e. a low caste person. But if he maintained a good workshop of a high standard he would be respected th'o the trade will still not be considered as very worthy.

Thus there is always an ample scope for one engaged in repugnant trades to rise in a social ladder depending how he improves the general standards of the techniques employed and how he appears before the public both while on work and when off his work.

Such people employ other methods also in improving their social standing. They build good houses, live well, give good education to their children and marry their daughters in good families of low economic standing. In course of time they improve their etiquette, acquire polish and in their third or fourth generation become indistinguishable from the good families but trouble does shoot up when on family get-together functions some of the kith and kin, who have not had the opportunity of going up the social ladder are present. Nobody can miss them because, inspite of their riches, they speak unpolished language and address each other in terms which are considered highly objectionable and repugnant by those at the upper steps of the ladder.

We may now review the position of those at the top of this social ladder. Like the repugnant trades there is no fixed list for the social high-ups. We shall merely go through these as they come to my mind.

### **1. Sayeds.**

The Sayed luminaries are numerous as they came to Kashmir in large numbers. The main tribes are these:-



*Hamadani, Naqashbandi, Mantaki, Baihaqi, Andjabi, Qadiri, Dwarki, Bukhari, Jalali, Rizvi, Rifai,*

As their progeny spread in the valley the ones, who were most righteous and devoted to missionary work. But the bulk took up other professions for their living. In course of time they drifted from their main spring and mixed with the main stream of the masses. Their status in the society thus became dependent upon their economic position. Those among them, whose economic conditions were straitened found it difficult to find matches for their children, particularly for their daughters. For them righteousness was not the only factor to be considered; the economic condition was equally if not more important than the righteousness. And their boys even drifted from righteousness and could hardly be distinguished from others in this respect. The girls were then married to educated good boys of the so-called *cum-zat* (i.e. lowcaste) families and their boys found good matches from the girls of these families.

The great reverence and respect which had been generated in the hearts of the Muslim masses about the Syed dynasties got affected. This in turn affected adversely the economic situation of even the noblest and righteous families. They suffered but how long could they stand this situation. Their children, who were intelligent, who possessed excellent personalities and has scholarly environment, took to modern education and rose to positions of power and affluence.

## **2. Sajada-Neshin.**

The seats of the illustrious missionaries, who had founded several schools (Silsila) of Tariqat (Sufism) and built large Khanqahs, did not remain vacant. Some pious sons of the Syeds occupied these seats. But sometimes persons who were neither righteous nor hateful of vices, came to sit merely because of hereditary succession, This excellent system thus got abused and

degeneration set in.

### 3. Pirzadaz.

The *Pir-Muridi* system got affected for similar reasons. The children of Pirs took to modern education, rose high on the social ladder and got mixed with the main stream.

### 4. Dervish.

The *Rishian-e-Kashmir* played a great part in propagating Islam in the valley. They came from all sections of the populace. One of the Rishis-Baba Hardy Rishi (b 909H/ d 986 H) belonged to a blacksmith family. As time passed this Silsila would not produce any Rishi of the exalted position of their predecessors.

Darveshes and Faqirs took their place. They do not live strictly in accordance with the standards laid down by the Shariat. Their appearance is that of ascetics. The disciples as a rule are not all of a high standard. But people do throng to their abodes seeking help in their mundane affairs. As is apparent this system is not based on hereditary rights.

### 5. Heredity and lineage.

The lineage consciousness has got such a strong hold on the people that they would adopt surnames after any ancestor who has had a distinguished past. This is understandable. Thus we would come across surnames, like Noori, Kamili etc. Similarly we will come across names like Siddiqi, Farooqi, Quraishi and Ansari. Some would trace their ancestry to Muslim Sultans and we come across names like Shahmiri.

But this habit leads to some amusing situation.

During the Muslim Sultanate some one held the position of a Qazi, a judge. With the end of the Muslim rule, centuries ago, even the post does not now exist.

But Qazi has become a surname.

A great family has for centuries been engaged in the work of granting 'Futwas' i.e. religious laws and ordinances are interpreted by them. Some of their sons have not the remotest concern with his work. They may be doctors or clerks or even shopkeepers. But they have adopted the surname 'Mufti'.

Similarly we come across names like:-

*Qazi* i.e. one who can recite Al-Quran correctly.  
*Moulvi* i.e. one who is learned in religious matters.  
and *Hafiz* i.e. one who knows the Quran by heart.

Now these men may not know even the ABC of Qiraat or theology or know even one chapter of the Quran by heart.

The habit is carried to the limit of jokes. A man performed Haj i.e. pilgrimage to Mecca half a century ago. He could be called *Haji* or *Al-Haj*. But his family have adopted the surname *Haji*.

## 6. The agriculturists.

The bulk of the population, about 83% lives in rural areas.

The workers form about 43% of the total population and of these 75.7% are cultivators and 12% agricultural labourers. (Census Fig of 1961). The remaining 23.1% are engaged in household industry 6.3%, manufacturing (2.2%) Mining quarrying (1.7%), Construction (0.6%), Transport etc. (0.8%), and other services (9.3%).

Agriculture is the main occupation of the people.

What has been stated about the repugnant trades and the social high ups in the preceding paragraph

really affects the 17% urban population. So far as the 83% rural population is concerned it barely touches the fringe of their social order. For one thing they respect labour and have ample love of it.

They will not hire a paid Gorkan; they do this job themselves. They will work as sawyers, milk-sellers, butchers and even as carpenters and masons.

The number of *Kulfaqirs*, *Bhands*, *Manjis* and *Lohars* etc. form an infinitesimal portion of the total population.

When working as peasants or as shepherds in the fields and in the meadows they dress and look alike, no matter whether they are *Pathan*, *Mughal*, *Sayed* or *Kashmiri Brahmin* or *Shudr* class.

Their economic standards and living habits are also nearly of uniform pattern.

The nobility here is shared by landlords with the traditional nobility but with the abolition of Jagirdari and Landlordism, this distinction is fast disappearing.

Of course the hereditary *mochis*, *bhands* and *dooms* continue to be held as '*cum zat*' i.e low caste.

### **Scheduled castes and tribes.**

Officially Islam recognizes no caste system. The Muslims also did not give any official recognition to it. The Indian Govt. Constitution does not recognize the caste system as such. But it has a list of what it calls scheduled castes.

So far as Kashmir is concerned there are neither any scheduled castes nor any scheduled tribes here. The scheduled castes, who number 2.84 lacs, are found among the Hindus of 5 districts of Jammu Province.

A suggestion has been made to the State Govt. to draw up a list of socially and educationally backward



classes according to the following multiple criteria.

1. The economic backwardness (meaning low income),
2. Occupation,
3. Place of habitation,
4. Education, and
5. Caste in relation to Hindus.

It is apparent that alth'o the caste system is not recognized officially its existence, both openly and covertly, is accepted th'o it is given the more palatable name "Backward" as if backwardness is an unchangeable characteristic.

## **Conclusion.**

From the foregoing it is apparent that alth'o the caste system is denounced in the strongest possible words by the Al-Quran and the Al-Hadith, it does have its recognition in Kashmir amongst the Muslims both in the Govt. quarters who profess to be secular, and among the Muslim *Ulema* and dignitaries who preach at the pulpits that in the sight of Almighty the noblest is he who is reighteous. Economic backwardness will now receive an official recognition for being another factor. Thus the possession of wealth will class a man advanced in disregard of the fact whether he is a bootlegger or a smuggler. The committees intentions are good. They wish that the needy be helped. But in evolving rules for achieving these objectives they invent terms which in course of time, will add to misery and plight of the people who are put in these categories.

The real solution lies with the Muslims of the Kashmir themselves.

Let our techniques of work be improved along scientific, hygienic and Islamic lines and let all traces of repugnance be removed from such jobs. Let those engaged on such important but repugnant jobs be

helped with good pays, good housing and hygienic uniforms and tools. Let mechanized methods replace the crude and primitive methods.

Let us train ourselves to learn that what matters is an individual personal conduct and not to what ancestry he belongs.

Let us heed the warning which Prophet Noah a.s., received from Allah when he cried unto his Lord to save his own son and God Almighty declared that he did not belong to his household because of his evil conduct. We stand admonished. If we want mercy and forgiveness from Allah we shall abide by His verdict.

“...The noblest of you in the sight of Allah is the best in conduct.”



## Chapter 3

# Cleanliness: (*Taharat*)

*".....Truly Allah loveth those who turn unto Him,  
and loveth those who have a care for Cleanliness."*  
Quran 2:222

"O, Children of Adam! We have revealed unto  
you raiment to conceal your shame, and  
splendid vesture, but the raiment of restraint  
from evil, that is best...."

Q: 7.26

"O, Children of Adam! Look to your adornment  
at every place of worship and...."

Q. 7:31

*".....Arise and warn! Thy lord magnify, thy  
raiment purify, Pollution shun....."*

Q: 74, 2-5

“O, Ye who believe! When ye rise up for prayer, wash your faces and your hands upto the elbows, the lightly rub your heads and (wash) your feet upto the ankles. And if ye are unclean purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.”

Q. 5.6

Islam lays greatest possible stress on cleanliness. Spiritual cleanliness is, of course, sublime. The cleanliness of heart is something that needs to be cherished. But physical material cleanliness is no less important. Whether it is one's body, clothes or one's environment one must keep these pure and clean. One must not even turn unto Him for prayers until one has made sure that one's clothes are free from pollution, one's body has been cleaned up and one has adorned one's person with a decent dress.

The Holy Quran has stressed the need for cleanliness in the several verses. Cleanliness is so dear to Allah that, in the words of Al-Quran, “Allah loveth the clean”. The personal example of the Prophet (SAW) has, in fact laid down so many regulations for one's personal hygiene, that one wonders and marvels at the excellence and comprehensiveness of this code. The Muslims have translated this code into practice as is evident even from the architecture of their places of worship and even their homes.

The regulations about cleanliness took birth in Madina and Mecca where water was a scare commodity and where the climate was extremely warm. Ablutions had to be performed, for attending the five obligatory



prayers by washing with water all the exposed parts of the body. And any dirt, any filth that fouled any part of the body had to be cleaned up before performing the ablutions. If any part of the clothes got soiled that too had to be washed. Sexual intercourse, monthly course, illness etc made it obligatory to have a full bath. In a tropical and sub-tropical climate an abundance of cold water near mosques and in Muslim homes became a necessity. As Islam spread to temperate and colder regions of the world hot water for bathing (*Ghusul*) and ablution (*Wuzu*) were needed. Necessity is the mother of invention. The need for hot and cold water led to the different inventions and innovations in the Muslim lands.

Special terms came into regular usage viz. *Istinja*, *wuzu* and *ghusul*.

When a person answers the nature's call the spot had first to be dried and cleared of the traces of uncleanness by means of three lumps of clean, dry earth to be followed by washing with clean water. This was to ensure against the soiling of the clothes by any drop of urine or traces of remains of the easing on the body. This process is called *Istinja*. To a person who has had experience of the Islamic *Istinja* and the European habits of avoiding the use of water after urination and relying on Bromo paper alone for a clean up it is quite clear that Islamic *Istinja* is hygienic as well as civilized and the European habits, even in this twentieth century, appear barbaric.

The ablutions i.e. the washing of the exposed parts is called *wuzu*. The hands must be washed first. The teeth must be brushed. The nasal passages cleaned. The face washed. The arms are then to be washed. The ears, the head and the neck is then to be cleaned with wet hands. The feet are then washed. This process is to be repeated as often as need arises. Even the passing of wind requires the performance of *wuzu*. Thus any

Muslim congregation must, of necessity be composed of persons devoted to cleanliness and there cannot be any possibility of foul odours emanating in such an assembly. What a contrast to an un-Islamic assembly where people would have been to privies half a dozen times and not used water even once.

*Ghusul* i.e. a complete bath can be had as often as one finds it necessary but once a week i.e. on Fridays it is essential before one goes for congregational prayers.

We may review here some of the sayings of the Prophet Muhammad (SAW) which have become the basis for this hygienic and sanitary code for the Muslims the world over.

<b>“Attahooru Shutral Eeman”</b>	Cleanliness is a part of faith
<b>“Miftahul janati Salaat wa Miftahul Salati Tahoor”</b>	Prayers are a key to paradise and cleanliness is a key to prayers
<b>“La Tuqbalu Salatun Bi Ghairi Tahoor”.</b>	Prayers are not granted in Absence of cleanliness

The three Ahadith quoted above emphasis the fact that cleanliness is akin to Godliness and that, in absence of cleanliness, one cannot even consider himself to be fully faithful. Not only this. The name of Allah must be on one's lips while ablutions are performed.

<i>“La wuzua limu lum Yazkurismallahi Allaaihi”</i>	No wuzu is performed until the name of Allah is recited.
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Rules of etiquette are also propounded. When answering the nature, call one must select an appropriate place and the necessity of modesty and shame must be borne in mind.

*"Inna Rasoolallahi s.a.w.s Ra'a Rajulun Yughtassilu Bil Barazi Fusaaidal Minbara FAhamidallah Wa Athna Alaihi Thuma Qala Innallah Haiun Sateerun Yuhibil Haya's Wal Tasatura Faizaghtasala Akhadukum Fulyustatiru".*

"The Prophet (SAW) saw a man bathing in an open ground. He got unto the pulpit and praised Allah and said "Allah is modest and shields, He loveth modesty and to Shield so when any one of you want to bathe take care that you conceal (your shame)".

*"Iza Aradal Barazan Talaqa Hutta la Yarahu Ahad".*

"When He (SAW) went out for easing He went where no one would see him".

*"Iza Arada Ahadukum un Yabula Fulyurtud li Boulihi".*

"When any one of you intend to urinate select a suitable spot for it."

A suitable spot would be one where no drops of urine will fall on clothes or any part of the body. No nuisance will be caused to others. Roads, shady spots and places frequented by the public shall not be soiled.

*"Attaqulmalaina Thalathatal Baraza Fil Movaridi wa Qairiati Ttariqi Wal Zilli".*

"Protect yourselves from three causes of condemnation viz. easing yourselves on public bathing sites, and on road-sides and on shady spots.

Spitting indiscriminately is abnoxious and must be avoided. When need for this arises one should spit in a piece of cloth provided for the purpose.

Brushing of the teeth has been enjoined to be a regular practice. When-ever the Prophet (SAW) came home he brushed his teeth; whenever he awoke from a nap, be it day time or night, he brushed his teeth. He is reported to have said:

*"As Sivaku Matharatun Lil Fami Mardatun Lilrab"*

"Burshing of the teeth cleans the mouth and it is pleasing to God".

He is also reported to have said that he would have liked his followers to brush the teeth as a part of wuzu but that may be too burdensome to them.

These ordinances made the Muslims so cleanliness minded that no mosque would be erected where it was not possible to provide amenities for ablutions. Channels were built bringing supplies of water from long distances Wells were dug to tap underground water supplies. Devices were invented to lift water to highly elevated places. And places were provided for bathing and for Istinja with full privacy. Beautiful tanks and spouts were built for ablutions. In cold places arrangements were made not only for providing hot water but the bath houses were fully centrally heated.

In Kashmir marvelous designs were evolved for providing most comfortable spouts and tubs in a building which has its floor heated by smoke. One of the best such buildings functions even now at the oldest Mosque of Shah-e-Hamdan at Srinagar. In local terminology these are called *Hamams*. Even in remote localities these amenities are provided, the style and standard varying according to the economic standards of the localities. Akbar, the Mughul Emperor, (1555-1605) raised water to a height of several hundred feet by means of a series of Persian wheels. A couple of centuries earlier to be exact in 1461 C.E. Ghazi Khusrobey had laid out public baths and water closets,



in Sarajevo (Bosnia).

These marvelous developments took place when the advanced countries of the West were primitive by comparison. During the reign of Louis XIV (1638-1715) sullage used to be emptied on the streets of Paris. London had its public drinking water supply in 1911 C.E, Paris in 1661 C.E and Moscow in 1861 C.E. So far as USA is concerned the new England states were first colonized between 1607 and 1620 C.E.

### **The setback in Kashmir.**

While the European West advanced in science and technology water could be lifted to any heights by means of electric, petrol and diesel driven motor pumping sets. Water flushed closets came into use and storm and sanitary sewerage systems were laid out. This raised hygienic and sanitary standards of the West.

The Muslim countries did not take to scientific and technological education. They remained static and as time passed, they were relegated to the position of backward and primitive nations.

Having lost its independence Kashmir went downhill so much so that the Kashmiri became associated with filth, dirt and squalor. And in most cases not unjustifiably. We may examine here some of his most characteristic mannerisms and etiquettes in this connection.

### **Istinja.**

It is a common sight in Muslim areas of Kashmir to see men sitting and urinating unto the open road drains, along the fences, and along the pavements of even the most frequented public roads and paths. They will even come out of their homes, shops and offices and in rows sit to urinate in Public gaze. Having completely lost the sense of modesty and shame they will get up and

without even buttoning their trousers they will try to use lumps of earth for Istinja even where women passing along. And those who do not use the earth lumps would urinate in the standing position disregarding the fouling of their shoes, socks and trousers. They will not use water at all. When going to privies for easing they will only use lumps of earth and postpone using water until they approach prayers.

When wanting to attend congregational prayers they are a disgusting sight to see. They will sit in rows along water fronts and without any sense of Shame or modesty use water for cleaning up; people passing in boats feel its horror; they turn their faces.

### **Wazoo.**

Sitting along water fronts in rows they will wash their mouths, blow out noses and throw it all in the same water. The Wazoo thus becomes a compulsory ritual devoid of its spirit. Instead of being a process of cleaning it turns out to be an exercise in filth and nuisance creation.

### **Bathing.**

Young men will be seen diving in water without any coverings. This practice, however appears to be losing its charm.

All the three causes of condemnation have become so dear to the Kashmiri. He will spoil the water fronts, public roads and lanes and camping sites. Actually it hardly matters to him where he may or may not ease himself. He has rightly earned the epithets of condemnation.

Spitting is his second nature. He does not believe in keeping a handkerchief and he will spit and blow his nose anywhere.

Brushing the teeth is unknown to him; his teeth are generally yellow and dirty.

In the mosques the hamams are used in a highly unsatisfactory manner and one seldom finds them really clean and airy.

### **One Serious Drawback**

If the Kashmiri Muslim, who is overwhelmingly illiterate, were told how his action are against the teachings of Quran and Hadith, it is likely that he will give up his dirty and indecent habits and save his soul from condemnation.

But one serious drawback will remain and shall need to be corrected. The hamams are every-where attached to mosques for use by men only. The women have been completely ignored. The men flock to these public baths and wash up in cold months with hot water, and during summer months with cold water. The women must wash up at home or go to river fronts or to public water points. Proper bathing places for women need to be provided.

Houses are, as a rule, kept clean. But the sweepings are thrown onto public roads and paths and on any vacant sites. The neighbourhood, therefore acquires a filthy look and since the vacant areas are used as playgrounds by the children they acquire a habit of co-existence with filth and squalor.

The raiment's are as a rule, not-kept clean. The prolonged cold winter, coupled with poverty, make it impossible for an average Kashmiri to keep many sets of garments. The woolens besides their expence, are also difficult to clean. But this habit does not appear to change even during the pleasant summer season. It appears a strange contrast to see flocks of ill clad and filthily clad Kashmiris in the midst of beautiful surroundings. When a Kashmiri moves down to the

warm plains he dresses in cottons and bathes twice a day but back home he gradually gets back to his old habits.

A Muslim missionary, in my youth, visited the city and addressed the gathering at Khankhi Mualla. The Kashmiris asked him for a piece of advice. It was probably the year 1924. He pointed a finger towards the river Jhelum which flows past the Khankah, and told the gathering! "look what bounty Allah has provided for you. Make use of it."

This advice is important for the Muslims of Kashmir. Let us keep our bodies, our clothes and our surroundings clean; Let us heed our Prophet's warning and learn to be modest and not earn the triple condemnation.





## Chapter 4

# Extravagance (Israf)

“.....And eat and drink, but be not prodigal. Lo! He loveth not the Prodigals.”

Q: 7.31

“O, Mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! He is an open enemy for you...”

Q. 2:165

“O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors.

Eat of that which Allah had bestowed on you as food lawful and good.....”

Q. 5: 87,88

“He it is who produceth gardens trellised and untrellised and the date palm and crops of divers flavour, and the olive and the Pomegranate, like and unlike Eat ye of the fruit thereof when it fruiteth and pay the due thereof upon the harvest day, and be not prodigal, Lo! Allah loveth not the prodigals”

Q: 6.142

“Give the kinsman his due and the needy and the wayfarer, and squander not (thy wealth) in wantonness.

Lo! The squanderers were ever brothers of the Devils, and the devil was ever an ingrate to his lord.

And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded".

Q. 17: 26: 27: 29.

"The (Faithful) slaves of the beneficent and they who walk upon the earth modestly and.....

and those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two."

Q. 25:63:67

*Mun baa darun ao a'qarun falam yujal thumanaha fe mithlihi kana qaminun un la yubaraka lahu feehee".*

Ahmad 4: 307

"Whoever sells his house or land and with that does not build similar property then he does not deserve to prosper."

*"Mun Akhaza umwalun nasi yureedu adaaha uddallahu unhu wa mun akhaza yureedu itlafaha utlafahllah".*

Bukharir 43:2

"Whoever takes goods from people on credit with the intention of repayment Allah makes repayment possible and whoever takes credits with the intention of spoiling it Allah permits its distruction.

*"La tulbasul hareera walul deebaga wala tushraboo fee aniyatiz zahabi wul fiddati wala taakuloo fee sihafihfa fa innaha lahum fiddunai*

*wa lana fil akhirah".*

*Bukhari 70:29*

"Don't wear silken garments not deebage and do not use cups or plates made of silver and gold for drinking and eating purposes for these (articles of luxury) are meant in this world for them (who are not Muslims) and (such rewards) for Muslims are (promised) in the hereafter.

*"Kulu washraboo wa albasoo wa tasadaqoo fe gairi israfîn wa la makheelah".*

*Bukhari 77:1*

"Eat and drink and dress (well) and give charity but (take care that you) avoid extravagance and vanity."

*".....Unnahu naha un khotam-e-zzahabi".*

*Bukhari: 77:45*

"He (the Prophet) disallowed the use of golden rings (by men).

A few verse of the Holy Quran in translation and a few sayings of the Prophet (SAW) along with their English rendering, have been reproduced above to show that, while on one hand, the Muslims are permitted to enjoy the good things of life they are, on the other hand, warned in very strong terms neither to be extravagant nor to be miserly. They are directed to follow a reasonable is ever a firm stations between the two. They are reminded of their high station in the world in these words:-

"Thus we have appointed you a middle nation".

*Q. 2:143*

This permission to eat of the lawful and good food, which Allah hath provided for us, must be utilized as a

means of thanking the bounty of our Lord if it is indeed Him that we serve. (Q:16:114). We must not be selfish, we must always remember those whose need is greater than ours. And we must spend on them as well. What must we spend on them? The Quran replies: "Say: That which is superfluous..." (Q 2: 219) And we will not attain unto piety until we spend of that which we love; and whatsoever we spend, Allah is aware thereof. (Q.3:92). We need have no fears about spending in charity: we are reminded:-

"....And whatsoever ye spend for (good) He replaceth it. And He is the best of providers."

Q. 34:39

Allah does not love the proud and the boastful "who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty". For such unbelieving folk a shameful doom has been prepared.

Q.4: 36,37

"Woe unto every slandering traducer, who hath gathered wealth (of this world) and arranged it. He thinketh that his wealth will render him immoral. Nay verily he will be flung to the consuming one."

Q. 104: 1-4

Thus while condemning miserliness and advocating the virtue of charity the believers are warned to avoid extravagance and vanity. A shameful doom awaits those who spend their wealth in order to be seen of men.... (Q. 4:38). For avoiding vanity charity is suggested to be given secretly and for encouraging others to be charitable, spending publicly is also recommended.

Q. 14:31

Even when spending Allah's given wealth on good account a Muslim must remain confined within



reasonable limits. He must not go beyond the limits and thus land himself in a destitute positions.

Q. 17:29

It is laudable to give one's kinsman his due to give to the needy and to the wayfarer but squandering of wealth in wantonness is a devilish act and ingratitude to our Lord Almighty.

Such strict ordinances relate to laudable objects of charity. When it comes to spending on one's own self one must be all the more careful about it. Spending on real need is permitted, nay even enjoined. But extravagance is abhorred. The extravagant are classed as brothers of Satan.

Now what is extravagance? The definition will naturally vary from person to person, from tribe to tribe, from country to country. It will even keep on changing from time to time and that too even during the life span of an individual. No single and precise yardstick or a formula can be enunciated or prescribed for all times to come.

Since the immediate subject of this study is the Kashmiri Mussalman it may be desirable to throw light on his particular characteristics and mannerisms in this regard. Some of the general principles will apply elsewhere also.

The items on which one is required to spend one's wealth are:-

Wearing apparel, food, housing, other social obligations.

Clothing is essential not only to keep one's shame hidden but to maintain health and protect one's body from the rigours of heat and cold. This can be achieved by using dresses of different materials shapes and designs.

The Prophet (SAW) has, in beautiful words enunciated the general principles.

The men must be manly. They should have no use for the golden ornaments (B 77.45). The men must not wear silken garments (B 70.29). These things had better be left for use by the fair sex.

Crockery made of expensive metals like silver and gold are not worthy for a Muslim house-hold. One can use cheaper substitutes leaving silver and gold for utilization in bettering public finance. (B 70.29).

Housing such an essential requirement of man, is a must. Nobody should remain without a house. Nobody should part with his hand. One who does not understand the importance of these basic needs can never expect to attain prosperity.

*Ahmad 4:307*

One cannot always expect to be self-sufficient in finance. One may have occasion to take loans. But when credit is taken one must have intention of repayment which means that one must take into account one's ability to repay within the terms agreed upon. Allah will make repayment possible in such cases. But if one takes money or goods on credit without duly weighing all the pros and cons and one's ability for repayment but one's prime and only consideration is to spend money and the borrowed goods on items which could be avoided it will amount to spoiling this wealth. In such cases Allah will bring about the destruction of property of such unthoughtful person.

*Bukhari 43:2*

This Hadith is a clear reminder to those Kashmiri Musalmans, who have become slave to so many social functions and customs, and on which they squander wealth and thus bring about not only their own economic destruction but also that of the community at

large.

We may go into these matters with a little greater detail.

So far as normal living of a Kashmiri is concerned he does not go in for extravagant housing. He tries to remain humble and within his limited means barring a few to whom wealth comes easily and not always by honest means. It is occasions like marriages and mournings, around which customs and rituals have grown, and which have acquired undue importance and social sanctity that are breaking the backbone of the Kashmiri Muslim community. It is likely that the majority of the simple folk believe that these customs have a religious sanction behind them.

Actually it is a sub-dued fear of the society, of which one is a member and in particular of one's immediate friends and relatives, that an individual blindly follows these customs. The women folk have the final say in these matters and they not only dictate to men but have a tremendous capacity for inventing new etiquettes, new conventions and new modes of dealings.

Individually everybody would like to give up ostentation, show and extravagance but not will dare to give any lead in the right direction.

A marriage in Islam had to be a simple but a venerable function. A thanksgiving party in a simple way could follow. But colossal waste and extravagance takes place even in a marriage celebrated by people of low income groups. As much as one's two years income might be squandered in one marriage. And in the cities and town a girl may not find a suitable match unless her parents are prepared to incur this heavy expenditure. What will happen to a person who is blessed with say 3 daughters? He is forced to incur heavy debts and to sell away his assets, assets which could help in creating a

self-generating economy. And where does this money go? It is spent on feasts. It is spent on purchasing wrist watches, fountain pens, transistors, bicycles, scooters, tape-recorders and such other items. And all these items are imported from outside the State thus draining away our limited cash resources and giving rise to adverse trade balances. Some clothes are purchased and these are made of material that cannot be used as every day apparel and, often these perish and get moth eaten in a decade or two.

The Kashmiri, so intelligent otherwise has lost his balance and mental equilibrium to such an extent that he is unable to grasp the economic and ethical ills of these customs.

The money thus wasted could be utilized on stabilizing his economic base.

A simple marriage, shorn of these crippling money dealings, would enable excellent matches being found for the girls and, without much ado. This would automatically help in strengthening the maintenance of high ethical standards amongst our youth. Even bickerings, arising out of non-fulfillment of customary deals, would be reduced amongst the youth and their inlaws.

Under the present conditions it is getting difficult for daughters to get matches in the cities and towns. In the rural areas it is the otherway about: The boys find it difficult to get matches there.

A little rejoicing celebrations and merry making accompanied by a little spending of money, is under standable on the occasion of marriages. After all it is an event which can be planned in advance. But the Kashmiri Musalman has become such an abject slave to customs that he has woven around himself a web of crippling customs even on the occasion of bereavements.



A person dies in a family. For three days the family is in deep mourning. During these three days the bereaved family must not be permitted to cook any food. The immediate neighbours and well-to-do relatives must bring to them necessary food at the time of this crisis. After three days they can start it on their own. This is the system advocated by Islam.

But what happens in practice?

The neighbourhood and the friends and the relatives collect in the house where bereavements has taken place in a specified order. The women will come at the day break and stay till noon, on Mondays, Wednesdays and Thursdays. They must all be served a couple of teas with specially prepared bread. On Fridays the women will come in the forenoon. The men will come after Friday congregational prayers. All must be served with a special tea, combined with a special bread. Halwa and sweets are also presented in some cases.

This '*Juma Chai*' is peculiar to Srinagar city. It is possible that this custom which is such a nuisance in these days, had its origin in a sensible manner. The city dwellers were all artisans, petty shopkeepers and merchants. Friday was a holiday for all the workers and congregational prayers had to be attended on Friday. Instead of going to *Fatiha* every fourth day, which might have meant for some to go on any number of days in a week, they fixed Friday as the final weekly day for *Fatiha*. It was an excellent idea and a great time saver. The other alternative was to offer *Fatiha* immediately after the morning prayers. But in a cold snow bound winter that would be very inconvenient. So afternoon *Fatiha* came into vogue. In a cold country and in those days when transportation was so slow most people might have just had a breakfast. A light salt tea with a piece of wheat bread would be a good refreshment and so helpful in cold climate.

Now this '*Juma Chai*' is unknown in rural communities, conditions there are different.

This good custom has now turned into nuisance.

The people have their lunch at their homes. They go to congregational prayers, attend and offer Fatiha at the graveyard and then assemble at the house of the bereaved family ostensibly to offer condolences. In reality it is celebrated as a large tea party and that too between 2 and 3 p.m. a couple of hours before the usual tea time. Huge samawars, large trays and hundreds of cups have to be collected for this purpose.

The town folk are also taking to this evil custom gradually.

The rural folk celebrate Fatihah on the 4<sup>th</sup> day and they offer tea to all the guests with one differences. In the cities the people come and are served tea at one time. This creates the problem of space also. In the villages the guests come in a staggered manner.

Far from behaving as a middle nation and an example for others the Musalmans in Kashmir have unwittingly acquired the habits of extravagance and vanity which are condemned by Al-Quran and also by Ahadith.

It is time that we did a little self-examination and gave up the customs which have long since outlived their utility.

The money thus saved could be utilized for better purposes; the community has large needs which suffer for want of organized finance.

If we continue to ignore our basic needs and squander money wantonly we stand condemned in the sight of Allah.



## Chapter 5

# Punctuality

“By the declining day,  
Lo; man is in a state of loss,  
Save those who believe and do good works, and  
exhort one another to truth and exhort one  
another to endurance.”

Q. 103:1-3

“They ask thee (O Muhammad), of new moons,  
say: They are fixed seasons for mankind and for  
the pilgrimage.”

Q. 2: 189

“.....Worship at fixed hours hath been enjoined  
on the believers.”

Q. 4:103

“He it is who appointed the Sun a splendour and  
the moon a light, and measured for her stages,  
that ye might know the number of years, and  
the count (of time). Allah created not (all) that  
save in truth. He detaileth the revelations for  
people who have knowledge.

Lo; in the difference of day and night and all  
that Allah hath created in the heaven and earth  
are portents, verily, for folk who ward off (evil).”

Q. 10:6-7

"Blessed be He who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light;

And He it is who hath appointed night and day in succession, for him who desireth to remember, of desireth thankfulness."

Q. 25: 61-62

"He maketh the night to pass into the day and He maketh the day to pass into the night, he hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your lord; He is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.

Q. 35:13

"A token unto them is night. We strip it of the day, and Lo; they are in darkness.

And the sun runneth on unto a resting place for him, That is the measuring of the Mighty, the Wise.

And the moon We have appointed mansions till she return like an old shriveled palm leaf.

It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.

Q. 36: 36-39

We are warned that we shall be in a state of utter loss unless we use, what little time has been granted to us, in a proper manner. The proper use of this time is to believe, to do good works, to exhort one another to truth and to endurance. This time must not be wasted in frivolous and fruitless activities. Now nobody knows how much time will be available to him: the lifespan of people



varies. It may be a few months, a few years or even one century. But what is even one century compared to hundreds of thousands of years since man appeared on this planet or to an unknown length of time that man will continue to survive on it.

We know that various gifts of God to man are not shared by all persons equally. But time is one thing that is available to all in an equal measure. Irrespective of the fact whether he is rich or poor, a king or a subject, a general or a common soldier, the day, the month and the year have common dimensions for them all. And what is more, time that has passed away has passed and will not come back again; opportunities lost have been lost for good and neither wealth nor power can buy them for us.

It follows, therefore, that a person who desires success must make best use of the time available to him. He must plan his time and then work to the plan prepared by him. That is punctuality.

Let us ponder over the creation of the heavens and the earth; in that and in the alternation of the night, and the day, there are signs for men of understanding. Does not our very life depend upon the regular uninterrupted working of the solar system. Neither the sun, nor the moon, nor the earth can go an inch away out of their orbits. They are chained by a fixed law. Should these go out of their orbits that would result not only in our destruction but in their own destruction as well.

What would happen if the spring, the summer, the autumn and the winter did not stick to the fixed time schedule? The living beings on the earth would not have their supplies of food available to them. Chaos and confusion would reign supreme.

It is the very essence of nature that punctuality govern the orderly working in the universe.

Islam had had great stress on punctuality. For worship strict observance of time has been enjoined on the believers. Not only for the five obligatory prayers of each day have times been specified but for fasting and Haj the months, and days have been fixed. These obligations cannot be met except on the times and days fixed for them.

It is evident that God Almighty is present everywhere and at all times. One can turn to him anytime. Punctuality in prayers is, therefore meant to train men in discharging all their duties and obligations to a set programme. A punctual person will benefit from his habits and he will be able to attend to all his duties in an efficient and an orderly manner. Be it his educational institution, a mill, an office or his doing table or bedroom his time table will be fixed for all his activities and thus all his functions will get harmonized.

A good Muslim will be up at daybreak, he will have a wash up, offer Fajr prayers, have breakfast and be at his work at the appointed time.

He will work and sweat till noon. He will then have an ablution, enjoy his lunch, offer *Zuhr* prayers and attend to work again until late afternoon.

He will again have an ablution, have a cup of tea and offer *Asr* prayers. He may attend to his personal work until the early evening when he will offer *Maghrib* prayers.

Thereafter he will have his evening meal and before he prepares to go to bed he will end his daily chores by offering the *Isha* prayers.

A Muslim has therefore, to chalk out the programme of his work load so that it is sensibly distributed between these four spans intervening, the five daily prayers.

We may now examine how punctual a Kashmiri Muslim is in his day to day life, and if he lives upto these standards.

A Muslim in Kashmir is, as a rule so unpunctual that whenever one gets an invitation card one invariably asks if the stated time is regular time or Kashmir time. The latter terms signifies that one may go anytime after the stated time. It is usual to find guests waiting for dinner upto 10 and sometimes even upto 11 P.M. when time specified on cards is 9. P.M. People have become fully reconciled to this.

A tailor, a craftsman or an ordinary merchant may fix a day and an hour for a transaction. He need never be taken seriously about it as he invariably makes excuses and never sticks to his time schedule.

This disease has become so widespread that nobody appears to be even concerned about it and none seems able to reckon the economic losses it causes to the community.

The only functions in which he is forced to be punctual are those that relate to Agriculture as these operations cannot wait for his sweet will. He is also obliged to perform the rituals and discharge other religious duties to a fixed time schedule.

The need of the hour is for him to be punctual in all his activities. He will appreciate the value of punctuality when he practices it in all seriousness.



## Chapter 6

# Housing

*"Wallahu Jaalla Lakum Min Bayutikum Sakana"*  
Q. 16:80

Translation: 'And Allah hath given you in your houses an abode'.

*Unibni Umara Qala Attanabiyu (SAW) Baita Fatimata (RA) Falum Yudkhul Alaiha Wajaa Aliyun (RA) FAzakarut Lahu Zaalika Fazakarah Binnabiyi (SAW) Qala Ini Raaiytu Ala Babiha Sitrun Maushiyun Faqala Ma Lee Wa Lidunya Faataha Aliyun (RA) Fazakara Zalika Laha Fakalut Liyaymurni Feehi Bima Shaa Qala Tursilu Bihi Ila Fulanim Ahli Baitin Bihim Hajatun".*

*Bukhari 51:27*

Meaning: Ibn Umar r.a. reports that (one day) the Prophet (SAW) came to the house of (his daughter) Fatima r.a. but he did not enter inside the house, when (Fatima's husband) Ali r.a. came (home) related this to Prophet (SAW). The Prophet said I saw an embroidered curtain hanging on her door and said what concern do I have with the world. Then Ali r.a. came (home) and related this to her (Fatima r.a.). She said, 'please instruct what you wish to be in this connection.' He (Ali r.a) said: 'Send it (the



curtain) to such and such a house who are needy."

Ever since man appeared on this planet he stood in need of a proper shelter against the elements. He built caves in the mountain-side. He erected boats. He built tents, and he raised house. As man's knowledge increased he kept on making changes in his abode to suit his environment, his needs and the materials readily available to him. And this process will continue until man continues to live on the planet. No two houses need be exactly alike tho the general principles governing the design will remain common. Cold countries want their houses to be warm. The warm countries want to protect the inmates from the scorching heat.

A man's actual requirements are limited. But one is apt to give too much attention to his personal comforts. A good Muslim must first ascertain if there is none whose need is greater before he embarks on any project that exceeds genuine needs.

Kashmir owes its existence to two major natural phenomena viz. Earthquake and Floods, and these are two factors which any intelligent town planner and architect will always bear in mind. He will avoid buildings townships in flood zones and he will design the houses to be reasonably safe against the earthquakes.

It was Raja Sandeman who in 471 Kaljog i.e. 4599 years ago founded Sandmat nagar and built large and magnificent buildings long the two hanks of the river. About 547 years later a great earthquake blocked the river at Khadanyar and created the great Wular Lake. About 780 years after this event Hazrat Soliman a.s. visited the valley in 1798 Kaljog and at the request of Raja Narinder and his subjects, Haz Soliman a.s. got the blockade at Khadanyar cleared. This afforded relief to the valley right upto Bijbihara. In 135 Bikrami i.e. 2091

years ago Raja Parvarsen built the city around Kohimaran (Hariparbat). During his reign S. 912 to S. 949 Birkami Raja Awantiverman put Engineer Suya on clearing the blockade at Khadanyar. Maharaja Pratap Singh S. 1942 to S. 1992 got the same job done by major De Lrtbineer a Canadian born Engineer. A work of similar nature has been going on now during the past decade or so.

Because of this constant flood menace Sultan Zainul-Abidin laid out the city, on the plateau flanked by Dal Lake on the east and Anchar Lake on the west. This area had an excellent situation. It was well above the flood zone and had excellent natural drainage. He built magnificent buildings at Noashera which became the capital of his Domains. His own building is according, each storey had 50 rooms and each room had a seating capacity for 500 persons. It was known as Zaina Dub one of the wonders of the area then. His predecessors like Raja Parversan, Raja Partapped, Raja Lalitaditya, Avantiverman and others bore his essential factor of flood menace in mind when they raised townships in the valley. The aristocratic and fashionable housing occupied the water fronts because of easier navigational facilities before the advent of motor driven transport. And where water facilities were not readily available canals were built even in difficult areas.

Although relatively speaking the structures were as high as 7 to 12 storeys they were designed as framed structures to be proof against earthquakes.

Kashmir has, not doubt, had a rich architectural heritage, tho' it may be conceded that due to foreign domination extending over several centuries, even an expression of the spiritual and intellectual thinking has been lost to us, In chapter XV of "Indian Architecture Islamic period" Percy Brown had discounted the prevailing notion that the unique and distinctive form of Kashmir Architecture owes its origin to Buddhist

influence. According to him there are few countries which exhibit more contrasting manifestations of Architecture than the State of Kashmir. The classical development of the Buddhist Hindu period is represented by the stone monuments. Under the Muslim rule the more democratic folk architecture was that in timber which assumed a singularly distinctive form. Although this method of building almost entirely in timber is associated with Muslim rule there are indications that timber construction has an ancient history and that for civic and secular purposes it has been co-existent with the stone architecture of the first millennium. On account of its impermanence no examples of early development are available. Fire, at frequent intervals has played havoc with the edifices. Those, that exist now are structures re-built at one time or the other; Little of their original structure remains, most of it consisting of latter and some of recent replacements.

The form of Kashmir architecture is very similar to timber construction of other mountainous countries like Scandinavia and the regions of the Alps..... in the wooden churches of Norway of the 11<sup>th</sup> to the 14<sup>th</sup> centuries. There are the sloping roofs in tiers so as to form a kind of pyramid, with gables and overhanging eaves, each surface water-proofed with layers of part in the wooden shrines of ziarats of Kashmir. Then the chalets of the Austrian Tyrol with their projecting upper stories, balconies with carved railings and casement windows, bear a familiar resemblance to the old houses of Srinagar". But Percy Brown concludes that these analogies of style could obviously not be due to any common origin because Kashmir is so far away from the European countries. This must be due to similar climatic conditions and availability of similar types of materials.

Khanqahi Mualla is a typical example of this style of wooden architecture. But the Jamia Masjid is the most

impressive and the grandest building extants in this style.

In the face of the firmly established indigenous timber tradition the Mughals tried, in the 16<sup>th</sup> and 17<sup>th</sup> centuries, to revive the art of stone building according to their own style. Pather Masjid and Masjid-e-Darashakuh built in the locally avaialbe grey limestone, are the examples. But all such masonary buildings whether of stone or brick were architectural impositions. The indigenous style, however continued on its course uninterrupted by any influence from without either Persian or Mughal.

The Dogra rule, extending over one century similarly left the Kashmiri building tradition unaffected. This was because the Dogra rulers did not make the valley their home permanently and they, invariably shifted to Jammu for the six winter months. They did introduce verandahs in the typical fashion of the warm plains.

The British influence had a marginal effect on an infinitesimal minority that came in contact with them who due to inferiority complex, starting aping them. In the colonial style the wives of the Birtish rulers would not themselves do the essential domestic jobs like cooking and washing. They left these menial jobs to be done by the cheaply procured native servants with whom they had nothing in common socially and with whom they would not like to mix. The kitchen thus got separated from the main house. As against group and communal living they introduce detached housing.

But in town planning they made an initial mistake which has given a setback to sensible planning and because of its perpetuation the problem is getting aggravated and the community continues to pay a heavy price for this original sin. Our sensible rulers had selected well drained and elevated lands for townships. The low lying lands were open and left for cultivation.



The British rulers selected these low lying open areas for their water logging is a grave menace in these areas. Dampness is a perpetual feature. With the construction of septic tanks and cesspools, which cannot function due to high water table levels, grave risk to public health is always imminent. The nuisance caused by stagnant pools of water is an ever-present phenomena.

Previously the dry pail system was in vogue. This system had its merit. The nuisance was localized but as tap water supply system came in vogue the waste water started filling the local depressions giving rise to stagnant pools of dirty effluents. The open drain system carried the effluents into the river and its branch channels and polluted them to such an extent that these became unfit for bathing and for domestic use. One Mar nallah, which during the reign of Sultan Zainul-Abidin, was an excellent navigational channel has become an open cess-pool a source of grave public nuisance.

The advent of motor transport created a shift from river fronts to roadside building activity. At halting and marketing centres new townships got established, in a linear order, and in course of time, new slums appeared. Diversions had to be built. A Ribbon Development Act was also passed.

The Advent of electricity and telephone made the homes so bright and full of merriment. But the overhead lines, with their periodic lopping crusades, adversely affected the landscape.

A few town planning schemes were prepared, published and sanctioned during the reign of Maharaja Hari Sing (1925-1947). But most of these were shelved.

A sewerage scheme was prepared for Srinagar city in 1929 and work was started in a part of the city. But this scheme also got shelved.

A town planning and Architectural department has been set up but it can touch hardly a fringe of the problem. And the few new townships it has set up in the valley suffer from numerous ailments. Drainage has been left to take care of itself. Parks, playgrounds, markets, bus stands, dispensaries, schools and other vital public needs are missing. In some cases raw sewage flows freely and openly on to public roads from latrines built abutting the roads. No comprehensive National Housing Plan has been drawn up. No National Housing Council, consisting of Public health experts, economic advisors engineers and town planners has come into being. No water pollution control and air pollution control acts have been passed. There are no agencies which would plan the better utilization of local materials, in consonance with local needs, nor any comprehensive attempts to bring the benefit of modern science and designs into the house of the people. Townships and buildings are springing up in open space, around the city and in the suburbs as it suits the temperaments of the people.

By the large the architecture and the design techniques of the housing of an over-whelming majority of the people have undergone no substantial changes. Some residential houses have been designed by overseers and draftsmen with little technical know-how. A few have been designed by engineers who have had no training in architecture. As a rule institutional buildings, with a few recent exceptions, have been designed by engineers with no training in architecture. A vast majority of all houses continue to be designed by artisans who acquire their limited knowledge with actual experience. So one sees varying types of designs springing up. A few do look graceful but most of them are grotesque with parts built to borrowed designs copied in a thoughtless manner. With the replacement of old indigenous material by modern ones there ought to be a spontaneous evolution towards a new style. But this does not appear to take place. The artisans carry

few techniques with them and adopt them to various uses sometimes very successfully but generally in a haphazard manner for want of a real know-how.

The famous picturesque birch-bark roofs with crimson tulips are now no more. In most cases these have been replaced by corrugated iron sheets which look so dull, bare and even ugly. Insulation against cold is also gone. In hot summer months they make living uncomfortable. The snow slipping on adjacent lanes and streets causes mishaps and even occasional serious accidents as well.

Glass panes have brought new delight to the houses. But the artistic Panjra work is getting very quickly eliminated. Other new materials like reinforced cement concrete are also coming into use. But luckily the graceful khatambandi ceiling continues to hold its own though the papier machie decorations in houses have lost their place of pride.

But so far as the village houses are concerned very little change has taken place. Grass thatching continues to crown the roofs. Sun dried mud bricks are the chief building material of the walls.

The city houses, as a rule, continue to follow the time honoured plan. There are three storeys the ground storey consists of 3 or 4 rooms, one of which is the kitchen, the adjacent one the living room and the 3<sup>rd</sup> a store room. The middle storey has two bed rooms and a dewan khana i.e. a drawing room. The upper storey is one large open hall called Kani. Slided partitions provide a kitchen on one side and shahnashiman a special sitting place. On the other side the ground storey is used during the cold spell. The top storey is used during the summer and on special occasions for receptions. The middle storey is used all the year round. A bath room is attached to the kitchen and hot water is available from the boiler which is heated by smoke made to pass under

its stone paved floor. There are no basements. Storage is provided in the attic which is available because of pitched roofs.

The towns borrow their style of living from the city dwellers. But the villagers have their own distinctive design features. Although granaries and haystacks are housed detached from the main house the cattle stables as a rule, occupy the portion of the ground floor. This provides warmth to the middle story. But gradually this practice is being given up and the stables are detached from the main houses. In the uplands the old houses had one large hall, one side of which was meant for the cattle, and the other side for the people. The roof was flat and the only vent during night was that of the large fireplace which formed the chief important feature of the house.

People living on water live in boats. Those who earn their living by accommodating visitors build houses boats for the visitors but for their own use they have smaller boats called Doongas. Those whose occupation is haulage of heavy building materials and grains have heavy barges called khachos and they live in a part of it. The house-boats are very graceful, nicely decorated and furnished and very well kept. But the larger ones have in recent years, been provided with water closets. The raw sewage is emptied in the water without any treatment and this will in course of time give rise to serious hazards to health. Naturally the water fronts and the banks remains polluted.

### **The Problems.**

Every decade adds new problems to scores of existing old ones which makes the solution more difficult. Steep rise in costs of building materials and labour and non-availability or short supply of key materials at critical stages of building creates difficulties and adversely affects the building industry.



There is hardly any Kashmiri who does not possess a house of his own. There are no pavement dwellers as such in the valley. This may be due largely to extreme cold climate that makes it impossible for any one to survive in absence of a shelter. But if the present trend of yearly cost rise continues unabated even this aspect of the problem will face us in no distant future.

We may now consider on what lines these problems may have to be tackled if we wish to benefit from the mistakes that have been made even by the advanced countries in this connection.

### **Planning.**

The supreme need of the time is to have a National Housing Advisory Board charge with the duty of making an accurate appraisal of our housing needs taking into consideration not only the quantitative but qualitative as well as social needs into consideration. It would lay down standards, collect statistics, conduct research and give advice. It will help in determining who are the most needy in the matter of housing where to build high income yielding housing in the public sector, which high income yielding lands be reserved for use in public sector undertakings. It will pin-point areas which are suitable for new housing. It will lay down standards for maximum building carpet area that any person can be permitted to build for himself, taking into consideration one's real needs and economic advantages. It will help in organizing the building industry on real commercial lines and set up mechanized plants for quarrying both in the public sector as well as in the private sector.

The technical aspect of planning in the valley requires that we must help in reservation of areas that are safe from flooding and water logging for building purposes. New areas which have come to be occupied for various residential and commercial used during the past century, but which are really not ideal for residential purposes, shall no longer be made our objects of

attention. We must not throw good money after the bad money. Let open spaces continue to remain open here and let no heavy investments be allowed to be put in there. We have extensive areas suitable for extensions. To site a few instances near about the city.

1. All along the hill from Drugjan towards Harwan in the North and towards Litapora in the South.
2. The Plateau bonded between Dal and Anchar Lakes.
3. The Doodganga ridge upto the Damoder Karewa.

### **Costs.**

The rise in the costs and more particularly the continuous increase in the rates of rises of yearly increase are posing a serious threat to the community. It is amusing how we all blame each other for this. The big business is blamed for it as it dictates gluts as well as scarcity at will. Then again the labour is blamed for seeking continuous rises in wages without improving the qualitative and quantitative out-put of their work. But fiscal experts lay the blame for rising prices elsewhere. In this connection it may be worth our while to see how this has affected even the most advanced and affluent country of the world- the USA and what their leaders have to say about it.

In his first State of Union message delivered in January 1970 the President has this to say about it:-

“Millions of Americans are forced to go into debt today because the Federal Government decided to go into debt yesterday. We must balance our Federal budget so that American families will have better chance to balance their family budgets..... To present and stay within the balanced budget requires hard decisions. It means rejecting spending programmes which would benefit some of the people when their net effect would result in price increase for all the

people.”

“I recognize the popularity of spending programmes particularly in an election year. But unless we stop the rise in prices, the cost of living for millions of American families will become unbearable and Government’s ability to plan programmes for progress for the future will become impossible”.

Does not every word of President Nixon’s advice apply to Kashmir? Is not deficit financing breaking our backbone?

It was in October 1966 that I presented three papers to the local centre of the Institution of Engineers. The headings were these:-

1. Building Construction Technique, Design and Architecture suitable to the climate and social conditions of Kashmir.
2. Economic utilization of timber in Kashmir as a means of economizing cost of building construction, and
3. Economizing cost of building construction with due awareness of the local conditions.

I am tempted to repeat here some of the recommendations I made in these papers.

“B.8. Price rise spiral be held by increasing production, curbing down demand, practicing contentment, increasing exports lowering imports of selected goods and practicing fair-deal in procurement, distribution and issues.

C,3. Mazdoors, artisans and engineers be encouraged to improve the qualitative and quantitative output of their work by field experience, strict supervision, experimentation,

competition and rewards.

C. 13. Re-introduce all cheap substitutes now getting out of use.

Examples: Thatchroofing, mud plaster, mud trellis walling sundried brick masonry, gypsum and coloured earths, urusis and sliding doors, punjras mud over pasela floors saw dust as insulating material, floor heating etc.

D.1. Set up a modern timber industry to manufacture prefabricated units and gluelaminated timber girders.

D.5 Saw dust and wood shavings be converted into prefabricated slabs.

D.6. Timber-concrete be introduced, connectors, clamps etc. be manufactured as a small scale industry."

Then there were many recommendations concerning the use of lignite, refuse and electricity as fuel in small kilns, setting up of a hydrated lime factory, examining, feasibility of manufacturing rock-wool and glass-wool, roofing tiles and glazed and unglazed floor tiles and for conducting research for evolving new styles.

We must encourage and reward fresh and free thinking.

### **Urban and Rural living.**

The cities are growing at a fast rate with a continuous shift from the villages to the cities. This shift is conditioned by many factors. As long as the growth remains balanced the shift may not matter. But judging from the fate of large cities we must actually create a new rural environment that will stem the migration to



urban areas. It will be better if we are able to reverse the shift from the cities to the rural areas. This objective will be realized when we created a new rural environment so that no charm is left in the cities which may attract men from the village.

The truly significant environment for each one of us is our home, our places of work, the streets over which we pass and our places of worship because most of our time is spent in them. If these are clean and pleasant they will look hospitable. Clean air, clean water and open spaces are both a necessity and a delight. Fortunately clean air is available in the villages. Open spaces are also available. But clean water is a rare commodity in the villages. A great deal of attention is needed to provide a plentiful of good potable supply of drinking water to all the rural areas where it is now not available. And when providing the tap water simultaneous arrangements must be made to take care of the effluents so that these are used in irrigation and in no case should these be permitted to pollute the streams.

In this connection an important factor is not too distant a future will have to be encountered. Orchards are springing up all over in the valley; these need constant spraying operations of insecticides. Various insecticides under different trade names, are coming into use not only for trees but for vegetables and cereal crops. The rice fields have standing body of water throughout the summer season. When poisonous insecticides are used regularly and universally the danger is that the water supply sources may get seriously contaminated. And we may be caught napping. We will then certainly issue ordinances banning the use of these insecticides. But it might be better if we safeguarded sources of potable drinking water supplies and arranged a safe and fool-proof mode of distribution of each house. It, also appears important of using running streams for all their needs as these can longer

be depended upon. Testing of waters to determine the effects of spraying will also be necessary.

An excellent and upto date transport service, which is punctual to a fault even in the worst weather, will be another important factor which will encourage people to live in rural areas and come to the city for work, for selling or buying commodities, for attending schools and colleges, for medical care and many other similar purposes. An electric traction and a mechanized navigation facility in the valley would also help in evolving an economic and comfortable haulage system.

Facilities are not available to Doctors, Teachers, and other Technicians posted from urban areas to rural areas. Good housing is a pre requisite for inducing the young technicians to stick to rural areas; as a matter of fact these should be made so attractive that these men and women clamour for being posted to these prize stations. Standards of kindergarten and other schools should, in no detail, be lower than those of the city institutions.

### **Self-help**

Who does not wish to own a hospitable home and have access to a nice institutional building. But a mere wish will not make it available to one. Blaming each other will not do. Self-help is an important step towards achieving this objective.

One method of meeting the rising demands for materials is to tap new sources and to bring into use materials that have gone out of use for various reasons.

We have large deposits of untapped gypsum, some slate and coloured earths. Their quarrying could provide alternatives for colour washing, plastering and even roofing. Tiles of terra cotta, glazed as well as unglazed, could be re-introduced wherever local cement is in short supply. Tiles in Nanital style, could be manufactured for

roofing, it could realieve pressure on demands for roof shingles.

In any case it is important to reduce imports of G.I. Sheeting for promoting favourable trade balance. This is important because in absence of a railway this important is causing a serious drain on our limited resources. Under the prevailing conditions there is hardly any room for large scale reduction in costs. There is room for marginal savings, and wharever efforts are made in this direction, will be worthwhile.

A surer method of economizing the building cost is to replace expensive specifications, by cheap ones, build for real utility and not for show, and learn to do some of the jobs in free time without depending on artisans for every little thing and help one another on a co-operative basis.

A thing of beauty is a joy for ever. Let us neither force our designs to cling to the past, nor force a departure from the past in our anxiety to make our designs look modern. Let us respect architectural neighbourliness.

And what is important is the realization of the Islamic ideal that it is not necessary to hang an embroidered curtain on our door as long as our next door neighbour needs these few yards of cloth to cover his seminaked body. The individual and the state must likewise learn to cut its coat according to its cloth.



## Chapter 7

# Transportation

### **1. Importance of Transport Facilities.**

Whether it is for movement of men or for haulage of goods efficient transport facilities are of vital economic importance specially for a mountainous country like Kashmir with difficult geography.

Bounded as it is by China, Russia, Pakistan and India this state is of great importance. The political and economic conditions in these four great countries and their mutual relations will continue to exercise great and far reaching influence on the transport facilities of this Border state.

### **2. The growth of various transport facilities.**

Long before the steam and the gasoline engines were invented the transportation depended upon the pack animals over land surface and upon boats over the water surface. In case of the beautiful Kashmir valley, provided by nature with excellent and large water lakes, perennial and serene rivers and nallahs, water transport naturally acquired great importance. The pack poney served the hinterland, the difficult mountain areas and the inter-state travel. Habitation grew along the water frontage and as water transport was cheap and efficient, all types of boats from tiny one man Shikara to a large barge came into use. The progressive rulers built a



number of link channels and improved navigation by building locks and diversions channels safe from storms so common on the large lakes. Raja Lalitaditya and Sultan Zainu-ul-Abidin are remembered to this day for the numerous works they built during their reigns. It is indeed a great sight to see large barges moving over lakes and rivers laden with Cargoes of food, building and other materials. Rafts of timber poles and logs are driven over water surfaces. In steep nallahs timber logs and drift wood are floated when seasonal floods fill these nallahs with water.

The inter-state foot paths and poney paths, however, developed as a result of two factors. First the situation of the passes and second political considerations. The Kashmir valley is surrounded by mountains, which one could cross over high-altitude passes, on all sides excepting the western side, which is the course of Jhelum river that drains the valley. Along, the Jhelum valley the highest altitude is 5200 feet and that too at Srinagar; this river enters the plains near Mirpur, Naturally this valley alignment has been the most favourite one for all travelers as it could be used throughout the year. The military requirements, interstate communications and even internal travel required the routing of paths over the passes. The following paths, therefore, were developed.

1. Srinagar-Baramull- Uri- Domel- Abotabad road for communication with the plains of India.
2. Srinagar- Sonamarg- Kargil- Leh- Yarkend for trade with China over the Zogila pass (11,300 ft.)
3. Srinagar- Gurez- Astore- Gilgit Kashgar for trade with Russian Turkistan over the Burzil pass (11,000 ft.)
4. Srinagar- Kishtwar for internal travel over the Singhpur and Sinthan passes (11,000 ft.)

5. Srinagar- Banihal- Batote- Jammu for internal travel over the Banihal pass (9290 ft.)
6. Srinagr- Shopyan- Dubjan- Aliabad- Rajouri for communication with the plains of India over the Aliabad pass (12,000 ft.)

The paths were developed for use of pack animas viz. ponies, horses, yaks and mules.

### **3. Transport facilities after Mughal occupation.**

When the independence of Kashmir ended with Akbar's annexation of Kashmir in 1585 A.D. the Mughal rulers Akbar, Jehangir and Shahjehan developed the Shopyan-Rajouri (Route 6) road and made it fit for the elephants. They built magnificent series at Aliabad and at various other stages along the route. The route remained blocked with snow for winter months but that hardly mattered to the rulers because they came to the valley only during the summer season.

During the century long Dogra ruler (1847-1947) the transport facilities underwent a conspicuous change. Srinagar-Jammu road (route 5) was converted into a cart road with a ruling gradient of 1 in 20. Srinagar Kohala road (route 1) was likewise, built for use by animal drawn carriages and motor vehicles. Following the left bank of Jhelum river upto Kohala its gradient was very flat. At Kohala this road joined the Kohala Murree-Rawalpandi road which fell within the British Indian territory. A greater event was the linking of Jammu with the western railway at Sialkote. Thus Srinagar came to be served by two Railheads, one at Rawalpandi and the other at Jammu, each 200 miles away from Srinagar. Srinagr- Leh (route 2) and Srinagar-Gilgit (route 3) roads were also maintained in an excellent conditions for use by pack ponies. Shopyan-Rajouri road (route 6) was, however, neglected as it did not serve any needs of the Dogra rulers. Srinagar-Kishtwar road (route 4) over the Sinthan and Singhpur

passes, was similarly, neglected. From the Jhelum valley road, however, two branch roads were built one from Domel to Abottabad and the other from Uri to Poonch. Domel Abottabad road was an all-weather road linking Kashmir with N.W. Frontier province of British India. Uri Poonch was a fair weather poney road meant for internal link over the 8000 ft. high Hajipir pass.

#### **4. The position in 1947**

At the time of partition of the sub continent in 1947 Kashmir was linked to the plains by J.V. Road, with Railhead at Rawalpandi, and by B.C. Road with railhead to Jammu. The Leh and Gilgit roads has already lost their commercial and inter-state importance because of events following the subjugation of Turkistan by communists of China and Russia.

J.V. Road however was the chief highway which served the commercial, tourists and other needs of the state. The waterways continued to play an predominant role in the transportation of timber logs and scanthings. These floated freely down the Kishengang and Jhelum rivers in the Kashmir province and down the Chinab river in the Jammu province. The cost of timber transportation was negligible. On the J.V. road motor traffic plied during the days and cheap bullock cart traffic moved during the nights.

#### **5. Twenty Five years 1947-1972**

Immediately after partition the state became a bone of contention between Bharat and Pakistan. About 1/3<sup>rd</sup> of the area in the N.W. region is under the control of Pakistan; a slice called Aksachin, is occupied by China. The problem remains unsolved. The dispute has affected the transport facilities adversely as the following facts will reveal:-

##### **5.1. Water ways**

All the three waterways the Kishenganga, the

Jhelum and the Chinab flow into Pakistan. The floatation of timber through these waterways has come to an end. Logs can no longer be exported for sale. These are now converted into small scantlings and then carried over difficult mountain slopes and long detours to distant markets on motor trucks. This has adversely affected the economic utilization of the state's timber resources.

## **5.2. Rail heads**

There were two railheads at Rawalpandi and Jammu each 200 miles away from Srinagar. One of these i.e. the Rawalpandi railhead has gone completely out of use. The state remained dependent upon the railhead only on the border of the state near Punjab 250 miles away from Srinagar, for 25 years. After the lapse of a quarter of a century the railhead at Jammu got revived but with a much longer detour.

## **5.3. Highways.**

The J.V. Road, along with its branch routes, the Domel Abbottabad road and the Uri Poonch road, is closed to all types of traffic; infact even to foot passengers.

The Srinagar Gilgit road has similarly been closed to all traffic with a sizeable strip beyond Gurez as no man's land.

The Jammu Suchetgarh road has also been closed.

## **6. The only outlet.**

The only outlet for the state, for communication with the outside world, is Srinagr-Jammu-Pathankote road. Before 1947 Jammu was linked to Pathankot by a third class fair weather path which could not be used, throughout the year, for want of bridges across the rivers Ravi, Ujh, Basantar and numerous other torrents. India built a first class Highway in this sector. The



Jammu-Srinagar road had to cross a tunnel at a height of 9000 feet at Banihal. It could not remain traffic worthy during the winter months. A long tunnel was, accordingly, built at 7000 feet altitude; this reduced the road distance by 16 miles. The bridges have been strengthened and surface improved. From Sonamarg to Leh road has been made fit for vehicular traffic.

Thus the only road left to serve the state viz Pathankot-Jammu-Srinagar-Leh road is looked after directly by the government of India. For strategic reasons another parallel internal road has been built between Dhar and Udhampur, a sector of this road, away from the border with Pakistan.

The state government had made arrangements for converting Srinagar-Rajouri road (route 6) into a motor road but that project was not allowed to proceed.

## **7. Transport needs of the state.**

Having lost its freedom centuries ago the state had no opportunity to design transport facilities to serve its needs efficiently. It could not but accept the wishes of the rulers. If it had been permitted to design its own facilities the design pattern might have been somewhat like this.

### **7.1. The Valley Highways**

There would be three highways  
The Sindh valley highway.  
The Jhelum valley highway, and  
The Chinab valley highway.

Each of these valley highways would traverse along the respective river courses.

The S.V. Highway would link Leh with Gilgit with branch roads aligned along other tributaries.

The J.V. Highway would follow the existing

alignment from Srinagar to Kohala but beyond Kohala it will keep to the left bank of the river right upto the plains. Thus it will not have to cross a 6000 feet high mountain pass at Murree and will, in addition be routed within the state.

The C.V. Highway will link Kishtwar with Doda, Ramban, Reasi and Akhnor, with branch roads leading to Bhadarwah and other towns along the tributaries.

## **7.2. Railways**

Srinagar would be linked to a railhead along a suitable alignment selected after proper surveys. Following could be some of the alternative alignments.

1. Srinagar-Shopyan-Dubjan-Rajouri  
This would necessitate a long tunnel to cross under the Aliabad pass of the Pir Panjal range.
2. Srinagar-Kohala-Mirpure.
3. Srinagar- Verinag- Banihal- Ramban- Reasi- Akhnoor.

## **7.3. The Navigation**

i. From Khanabal to Khadanyar a river distance of over 80 miles, a dredger needs being kept fully occupied in removing shoals and keeping the channel fit for use by barges and rafts during the low water stages.

ii. The navigation in tributaries, which has received a serious set back with the building of weirs, needs being revived by building proper locks through which boats can ply.

iii. The primitive system of driving barges and boats by manual labour needs being replaced by a power driven mechanized system, may be even by electric traction.

iv. Stretches of rivers and tributaries, which on account

of steep slopes in boulder regimes are not fit for navigation, need being improved to the extent practicable by building diversions, locks and storages.

## **8. Conclusion.**

The building of roads, merely on considerations of defence and politics, has particularly after 1947, dealt a death blow to the economy of portions of the state inhabited predominantly by the Kashmiri Muslims. The closure of rivers to timber floatation and the closure of Gilgit and Kohala roads has adversely affected prosperous townships and these all areas are inhabited by the Muslim community. The areas, which were so close to the railheads, have become the hinterland of the state. Take the case of Uri; it was 140 miles away from the railhead. It remained 313 miles away from the railhead for 25 years. Take the case of Baramula, the district head quarters of the Northern district and a most prosperous town of the state before 1947. It was 166 miles away of the railhead at Rawalpindi. It remained 284 miles away from the railhead at Pathankote, for 25 years. These prosperous townships have thus been rendered poor and desolate.

The development of a single road from Srinagar to Pathankote via Jammu has naturally conferred all the benefits on areas situated along this road. Take the case of the 64 miles stretch of road between Jammu and Pathankote via Kathua. This was the hinterland of the state, a really backward part of the Jammu province infested into a commercial and industrial arm of the state. The towns situated along his route are buzzing with life and prosperity. Being inhabited mostly by Non Muslims they have prospered beyond recognition and huge new townships have developed. The opening of an alternate Udhampur Dhar route, through a neglected hinterland of Jammu province, has similarly, converted a primitive area into a prosperous one.

That this is the result of political events is no

consolation to the millions of Kashmiris who one one hand find their economy shattered and their townships ruined when on the other hand, they find primitive and backward Hindu areas prospering. The J&K State the largest princely state of the sub-continent before 1947, was economically not very prosperous, but, within the state the valley of Kashmir was far more prosperous than the plains of Jammu. The situation has now reversed. The gulf between their economic parity is widening yearly. Whereas the curve of economic prosperity is on the ascent in Jammu that in the Kashmir valley is on the descent.

It is time that the matter was considered with out a bias and pending a political decision, steps were taken to open the blocked water ways and highways and improving the roads on considerations of economic necessity and industrial need of the state. Industrial development and economic prosperity can result by permitting the building of railways right upto Srinagar. The present serious imbalance between exports and imports must be removed before it is too late.





## Chapter 8

# Our Politics

### **The First encounters**

The political impact of the rapid spread of Islam was felt in Kashmir as early as 62H to 71H (corresponding to 684-688 A.D) When Rajan Chandraped (Bajradutt) sent his ambassador to the court of the Chinese emperor and sought help against the Arabs who were threatening Kashmir. It may be borne in mind that the Muslims had already built the mosque in Canton in 47 H.

It was Raja Lalitaditya (Muktaped), 75 to 112 H (695-732 A.D) who led an expedition to Khorasan and Herat and fought Mumin Khan at Bukhara. He succeeded in defeating the Turtukas and forced them to shave half of their head as a mark of subjugation. He deputed his emissary to the Chinese, court asked for aid from the Chinese emperor and proposed an alliance against the rising power of the Arabs.

Mohammad bin Qasim established political power in Sind in 98H (712 A.D) and according to Alberuni he marched "through the confines of Kashmir ..... leaving to the people their ancient belief, except in the case of those who wanted to become Muslims." (Kitabul Hind P.21).

Mahmood Ghaznavi attacked Kashmir in 1015 A.D

via Toshmaidan and again in 1021 A.D but without success.

A Dard ruler, accompanied by seven Muslim princes, invaded the valley during the reign of Ananta (1028-1065 A.D).

Harsha (1089-1101) employed Muslim soldiers in his army. By this time Gilgit, Skardu, Astore and other regions had got converted to Islam.

From these facts it appears that Muslims had not only settled in Kashmir but they had got established in administrative establishments right from the first century of Hijra era to seventh century Hijra. Apart from making converts they do not appear to have interfered in the local politics during these 700 years.

## **The Muslim Sultanate**

With the conversion of Rinchen the Buddhist ruler of Kashmir to Islam in 725 H (1320 A.D) the political situation in Kashmir changed abruptly. His wife Kutarani was a Hindu. Kutarani's brother who was the commander-in-chief, and other nobles also embraced Islam.

Rinchan took the name Malik Sadruddin. He ruled for 3 years. His son Haider was too young to succeed him. Udyanadeva succeeded Rinchan and ruled for 15 years when the throne was captured by one Shah Mirza of Swat who founded the Muslim Sultanate which ruled Kashmir for 216 years: 743 H 962H: (1339-1555 A.D) The Shamiri dynasty was succeeded by Chak dynasty which ruled for another 31 years when Kashmir was annexed finally by the Mughal emperor in 995 H (1586 A.D).

This period saw some outstanding personalities who left their imprints on the history of Kashmir. Sultan Shahabuddin, who ruled for 19 years from 761H,

extended his domains upto river Sutlej and crossed swords with sultan Ferozeshah of Delhi. He defeated the king of Kabul and annexed Badakshan, Ghazni, Ghore, Qandahar and Herat. Sultan Zainulabidin who ruled for 50 years from 827 H (1420 A.D) has become famous for being a liberal, generous and statesman king. He patronized Arts and brought about economic prosperity in the country.

Sultan Zainulabidin's father, Sultan Sikandar, is remembered with horror. He ruled for 24 years from 796 H. He is said to have destroyed many temples and persecuted the Hindus.

Sultan Zainulabiddin's sons Adam Khan, Haji Khan and Bahram Khan fought among themselves even during their fathers lifetime and in this manner the rule which had started with vigour, gave away gradually to tyranny, drunkenness and ultimate ruin. Bahram Khan was blinded in a savage manner by his nephew. Mohammad Shah was put in Kud Jail. Nearly 10,000 people were killed in one civil war in 892 H. Between 892 H and 944 H, i.e. 52 years Mohd Shah and Fateh Shah each ruled for 5 turns and 3 turns respectively. One significant fact that emerges from these unique events in the conflict created by many influential syeds who had taken refuge in Kashmir because of Timurs treatment to them in Central Asia. Apparently they had eyed on the Kashmir throne and were not content to continue in the footsteps of their illustrious predecessors in propagating the real teachings of true Islam.

It was in 934 H that another unique event took place. An armed assistance of 20,000 soldiers was sought from King Babur.

During the latter period of the rule of Shahmiri dynasty and during the chak rule the Kashmiri Muslim was at his worst in perpetuating tyranny at each other

in the name of sectarianism confused to be real Islam. It took the form of *Shia-Sunni* conflicts Ghazi. Chak who founded this rule in 962 H, was himself a vigorous person but Yusuf Shah gave himself up to a life of ease and pleasure hunting.

The Mughals attacked Kashmir 8 times during 930, 934, 939, 947, 955 and 967 and finally annexed Kashmir in 995 H (1586 A.D.). A number of Sunni notables and divines helped Akbar in this annexation.

### **Kashmir lost its identity.**

After losing its independence for good in 1586 A.D. Kashmir was ruled by Muslim Mughals and Pathans upto 1819 i.e. for a period of 233 years. Then the Sikhs annexed Kashmir, with the help of Kashmiri Pandith Notables (Pandith Fir Dar and his son Pandith Raj Kak Dar). The Sikh rule ended in 1263 H (1846 A.D) when the crown passed onto Jammu Hindu Dogras who ruled until 1947 A.D when the British Colonial empire got liquidated. Thereafter Kashmir became a bone of contention between Pakistan and India.

### **A look at this long Muslim rule.**

According to Pandith Prem Nath Bazaz "the rule of the Muslims came as a blessing not only politically but intellectually and spiritually. It popularized Islam in Kashir, which revolutionalized the thinking of the people and their whole attitude to life. Politics had dehumanized the Kashmiris. Islam made them men again." (P. 49)

One will not differ from this analysis when one bears in mind the lowest depth to which court morality had sunk during the Hindu rule after Avantiverman's death in 884 A.D. But leaving aside the spiritual and intellectual record of the period coinciding with the Muslim rule, the political record of Muslim rulers after Sultan Zainulabidin (1470 A.D) was hardly any better. A



state of perpetual intrigues of struggles with brothers, cousins and uncles, of fight for power with Ministers and petty internecine wars was a regular feature during this period.

The bulk of the population were under the influence of the great spiritual leaders who led exemplary lives of piety and righteousness. But the perpetual court intrigues must have caused general discomfort, uncertainty and unrest when the strife reached the very doors of masses due to sectarian feuds. Where-as the Muslim missionaries and divines succeeded in converting the Hindus to Islam in a peaceful manner right from the first century of Hljra era, the Muslim rulers as a class failed in setting up the high Islamic ideals in public administration.

Islam permits no application of force in propagating the religion. Islam forbids desecrating places of worship. Islam advocates universal brotherhood love and affection. Some Muslim rulers of Kashmir failed in putting these principles in practice.

The petty internecine wars and sectarian feuds poisoned the fabric of the lives of the masses to the extent that they bartered away even their self rule for an imaginary freedom from these cruelties.

### **After the Muslim rule**

The Sikh rule (1819-1846 A.D) was followed by a century long Dogra rule (1846-1947 A.D). The earlier period of each of these rules carries tales of tyranny and victimization. The Sikh rule left bitter memories about closure of mosques and restrictions on free worship. The forty years of Maharaja Partap Singh's rule (1885-1925 A.D) are, however, remembered for many public works, his personal piety and religious tolerance.

But the Kashmiri Muslim lost both dignity and valour as he was kept out of administrative and in

particular all the defence establishments. A ban was put on his entry into the armed forces. He was made to be forced manual labour. These indignities extending over centuries of alien rule sapped his manly qualities. This land of fable and romance became a veritable hell for him. He fell in the grip of applying squalor poverty and misery.

Every now and again the thinking Muslims made feeble attempts to ameliorate their political condition but without success.

### **The Freedom Struggle.**

The political movement in India against the British Colonial Government had its repercussions in Kashmir. The Hindu Muslim conflicts in India, also had their effect in this State as well. The Kashmiri Muslims launched a movement in 1930 under the banner of Muslim conference. The agitation was led by Sheikh Mohammad Abdullah. The Maharaja conceded a number of demands, and a legislative assembly was formed with a Kashmiri Muslim, Mirza Mohammad Afzal Beg, being appointed as a Minister in Maharaja Hari Singh's Government.

In 1937 the Muslim conference was converted into the National Conference and thus the doors of all exclusive Muslim organization were thrown open to all Non-Muslims of the state. A few Kashmiri Pandits joined this organization but the bulk of Hindus remained in different and in fact opposed it in every conceivable manner.

The demands included a fully responsible Government. This organization came in close contact with Pandith Nehru and other congress leaders of India. Sheikh Abdullah became vice-president of the All India States People's Conference. The National conference like other National Muslim Organisations of the Sub-continent, sided with the Indian National Congress and

opposed the Muslim League as well as the demand for Pakistan. The Muslims within the state, were divided. The stronghold of the pro-Muslim League ideology was Jammu with Chowdhri Ghulam Abbas as the top leader. The majority of Kashmiri speaking Muslims rallied behind Sheikh Abdullah.

### **The Partition of the Sub-Continent.**

The Indian Sub-continent was partitioned in August 1947. Pakistan with its two wings one in east and the second in west, was born in 14<sup>th</sup> August. The Indian princely states under the over-all suzerainty of British were left to decide their own future. They were advised to accede to Bharat or to Pakistan but they could remain independent if they chose to be so.

Maharaja Hari Singh did not announce his decision quickly. There was apparently, mental conflict in his mind. Of over 4.02 million people of the state (1941 census) over 76.4% were Muslims. This factor and the geographical compulsions made it sensible to accede to Pakistan. Probably he may have wanted to remain independent. Pending a final decision he concluded a stand-still agreement with Pakistan.

Serious Muslim-Hindu-Sikh riots and massacres in the adjoining Indo- Pak states had their effect in the State areas bordering Pakistan. To quell this revolt the Maharaja promulgated Marshal law in those areas. This resulted in oppression and atrocities. A tribal raid followed. The state forces were overwhelmed. The Maharaja applied to Bharat for armed assistance. The Indian Government offered assistance after making the Maharaja Sign the instrument of Accession. The Pakistan Government denounced the accession as having been achieved by fraud and violence. A regular war between India and Pakistan ensued. India complained to UNO on 1.1.1948. After lengthy deliberations a resolution was adopted on August 15, 1948 to the effect that "the future status of the state

would be determined in accordance with the will of the people; to that end both the Governments would enter into consultation with the commission to determine fair and equitable conditions for ensuring such free expression."

The hostilities ended after 14 months on 1.1.1949. Negotiations regarding the plebiscite dragged on without any success. In 1965 another war raged between India and Pakistan. This time the hostilities extended to and involved west Pakistan. The UNO succeeded in bringing about a cease-fire. USSR came forward and arranged a meeting at Tashkent between President Ayub and Prime Minister Shastri in January 1966. An agreement resulted whereby the two countries agreed to settle all their disputes by peaceful means but the disputes were not settled. In 1971 the third bloody war ensued in which East Pakistan separated from Pakistan and declared itself as an independent country. India and Pakistan met at Simla and bi-laterally signed an agreement.

### **The running sore**

Kashmir stands divided in three parts. The Northern territories comprising Gilgit, Hunza, Nagar etc. are under direct rule of Pakistan

The Azad Kashmir- the western part of Kashmir including Durdistan, is under Pakistan control.

The rest of the state is under Indian control.

The Leh-Lahsa road to Tibet, the Gurez Gilgit road to Chinese Turkistan, the Uri Kohala and Uri Abbotabad roads to West Pakistan, the Suchetgarh Sialkote railway and road are all closed to even inter state communication. The Kishenganga river, the Jhelum river and the Chinab river are similarly blocked and no longer available for haulage of heavy timber products of the state to their natural markets.



The Kith and Kin have remained separated for the quarter of the century, with the result that numerous socio-economic problems have arisen. The Muslims feel annoyed their economy has either stagnated or deteriorated. The Muslim majority areas have become the hinter land and because of absence of railway facilities they see no chance of improving their economic and industrial standing.

Kashmir is thus a running sore both to Pakistan and to India and will remain so until its disposition is settled in accordance with the wishes of the people.

India claims that Kashmir's accession to India is legal valid and cannot be questioned and Pakistan is in unlawful possession of part of the State which they must vacate.

Pakistan claims that the future of the State is yet to be determined by means of a free and impartial plebiscite to be held under the UN auspices.

The UN continues to show Jammu and Kashmir as a "disputed territory whose final status has yet to be determined."

### **The views of the people of the State.**

As far as one can judge from the press reports the people of Northern territories are pro-Pakistan, the people of Azad Kashmir are pro-Pakistan barring a sprinkling of persons who may prefer to be independent.

On India side of the cease fire line the opinion is likely to vary as between accession and independence.

The plebiscite front, a mass organization of the Muslims (now declared unlawful) maintains that the accession claimed as final by others "is purely temporary in character and is not complete, final or irrevocable".

This organization has the blessings of Sheikh Abdullah. They have never come out with any clear-cut solution of the problem. Their aim, probably, is to have an independent state, with nominal relations with India. They may probably come to terms if offered provincial autonomy.

The *Awami Action Committee* led by Moulvi Mohammad Farooq, is pro-Pakistan though it is likely that if the Indian Government shows statesmanship they may also agree to Independence.

The popular Hindu organisation of Jammu- The Praja Parishad demands a complete merger of the state with India abolishing any existing articles recognizing special status for the state.

The Autonomy forum of Jammu would co-operate with Sh. Abdullah's plan if regional autonomy is granted to Jammu Hindus and to 45000 Buddhists of Ladakh.

The ruling party- the Provincial National Congress, holds that Kashmir is an inseparable part of India. They have some following among Jammu Hindus but practically speaking no following amongst the Muslims of the State in so far as the political disposition of the State is concerned.

Other small parties will express themselves primarily on considerations of religion.

### **Expression of opinion**

The people of the state were never given any opportunity to express their opinion freely on the issue of accession.

The Jammu and Kashmir Constituent assembly in the State on Indian side of the cease-fire-line was inaugurated in November 1951. All the members were nominated by the party then led by Sheikh Mohammad

Abdullah. There were no representatives of the people of part of the State on the Pakistan side of the CFL.

From August 1953 to January 1958 and from April 1958 to April 1964 i.e. for nearly 11 years Sheikh Mohammad Abdullah was kept in prison. From May 1965 to January 1968 he was again held in detention in far-off Madras. In December 1970 the Sheikh along with his right hand man, Mohammad Afzal Beg, was externed from Kashmir and prevented from re-entering the State until the summer of 1972.

During this period a number of elections were held. But not one was free or fair. A common feature of all these elections was that the ruling party swept the polls.

In the Northern territories no elections were held. In Azad Kashmir it appears that the people in authority have, as on Indina side of the CFL, managed to remain in authority by all means fair or foul. The Jammu and Kashmir plebiscite front has been declared an unlawful organization on Indian side of the CFL.

The entire state has turned into a vast military cantonment presenting the look of a police state. Besides the regular Indian Army there are the central reserve police, the Kashmir Armed Police and the Home Guards, camping and living in cities, suburbs and towns. Even, with the best of their behaviour the effect on the morale, morals and mental outlook and susceptibilities of the people of the state can be imagined by those who have had the physical experience of living in these conditions.

### **The Kashmiri Muslim is stunned.**

Sheikh Mohammad Abdullah, who spearheaded the freedom struggle of the Kashmiri Muslims, right from 1930, had raised the image of India very high in the minds of the Muslims of the State. He had never believed in mincing words. He condemned the ideology

of Pakistan in unambiguous terms even before Pakistan was born. After its birth he preferred to side with India. According to him India would be a great democracy, a secular State with a socialist pattern of society as its goal. There could be no discrimination because of one's religion, cast or creed. Truth and non-violence will guide India's policy. India will be a progressive country. The expression of opinion will be encouraged. Covenants will be honoured. There will be freedom for culture, language education and religion. The Kashmiri Muslim would prosper economically. The Government of India will not interfere in the internal autonomy.

But to his bewilderment, the Kashmiri Muslim found, through a long association extending over a quarter of a century, that the image drawn by the Sheikh was wholly incorrect. He finds that he has been made to suffer, in every conceivable manner, by subtle devices.

The one man, to whom they gave their unconditional allegiances, and who was the main cause for getting Kashmir attached to India, was compensated by India by putting him in prison for 14 years and banishing him for 2 years at a stage in his life when he needed rest because of his advanced age and the state of his health. Teenagers were put in detention camps causing them mental torture. Honest and capable officers were humiliated and mentally tortured cruel and ruthless officers honoured. Corruption became widespread. All religious and ethical education got expunged from school curricula. He is sorely disturbed when he finds all ethical values eliminated from public life.

He has been pining for a clean, efficient and an honest administration of his own choosing without any intimidation caused by the widespread presence of the Armies and the Police.

Barring a few families he finds himself crushed economically whatever increases may have been secured



in his income due to development activities or increased wages have been more than wiped out and nullified by a 20 times increase in prices.

### **His hopes and fears.**

Kashmir lost its independence 386 years ago (in 1586 A.D) It lost the Muslim rule 153 years ago (in 1819 A.D).

Since the partition in 1947 A.D it has been ruled by five Prime (Chief) Ministers, all Moslems. Leaving aside the controversial issue of accession how did this Muslim rule of 25 years effect the average Kashmiri Muslim. This also has been a painful chapter in his history.

The public spirited sons of the soil were turned out of the state in a most inhuman way in 1947 and 1948. These included judges, administrators and religious heads. They have been suffering and passing away their time in agony. Some of them have gone overseas.

Politicians were given administrative jobs of great responsibility, which affected adversely the efficiency of Public Administration.

In the pre-partition period corruption was associated with some officials. Their number was small. They kept their deeds hidden corruption has now become so widespread that the giver and the taker of the graft consider it to be a natural process for getting any business done. It has become subject of public talk how a politician who has no known source of income become rich so quickly. A person wearing borrowed clothes in 1945 would now be a wealthy person owning large estates. And no one dare raise a finger at him.

A prize post or a seat in a technological institution would be available to one who is a political pet, who can greese one's palm or who can claim real or even affected nearness to the person in power.

The Kashmiri Muslim finds doors in the Indian Armed and Civil services, practically speaking barred against his entry. This discrimination, suspicion and distrust of this vast proportion of the State's inhabitants is taken to be a great humiliation and is felt deeply tho' not expressed because of fear of reprisals. This state of mind is nursed by newspaper reports carrying tales about the burning alive of Harijan women in India by Caste Hindus. Even short of atrocities the general behaviour of people towards Harijans and the incidence of untouchability have not changed either quantitatively, or qualitatively since 1947. Will Kashmiri Muslims be also dragged to such a depth, they fear?

Democratic progress, social justice and economic justice appear to be utopian dreams under these conditions.

A surprising situation is witnessed when even the leaders, who swear by secularism and socialism, use religious platforms to further their personal whims and political aspirations, as and when it suits them. Religion is thus misused.

Even, in the State's financial and industrial set up, the defective planning and unsound budgeting have resulted in the mounting indebtedness without creating corresponding assets. On April 1, 1971 the State owed Rs. 215,00,00,000 i.e. Rs. 467 per person (for a population of 46,17,000). The interest payable annually for this loan is about Rs. 14,91,00,000 (Budget estimate of 1972/73), which the state is unable to pay and hence it has no choice other than seeking the write off of these heavy liabilities.

The congress leaders are fine specimens for one's study. Accordingly to the constitution of the Indian National Congress (effective from July 11, 1969: Page 4) the congressman must:-

- i. be a habitual wearer of hand-spun and hand woven khadi.
- ii. He must abstain from alcoholic drinks and intoxicant drugs.
- iii. He must not observe or recognise untouchability in any shape of form and
- iv. He must believe in communal unity and have respect for the faith of others.

We find them wearing aristocratic clothes made mostly from expensive imported foreign materials; some are suspected to be given to excessive drinking and casteism is in their blood and yet they call themselves Congress leaders.

One can understand a sensible person believing in religious toleration. But to say that one can have respect for the faith of others is sheer hypocrisy. How can the follower of Islam, for instance respect idol worship? How can a Muslim respect the theory of Trinity?

### **People are fed up**

Dis-order, corruption, hyposcrisy, artificiality of work, selfishness, distorted priorities, slogan mongering have become the hall-mark of our politics. Democracy has had its death at its birth.

The people are fed up, the Muslims in particular, are also afflicted with inescurity.

### **Who is responsible for creating these circumstances?**

It is futile to blame anybody but ourselves for the agonizing situation in which we find ourselves today.

We have learnt no lessons from our history. Who went to beg the Mughals to take away our rule from us?

Who manipulated to have Sheikh Mohammad Abdullah put behind the bars for 14 long years and banished for two years? Who put the Bakshi in jail and lodged cases of corruption against him?

When we complain about the pettiness and stupidity of our leaders are we not looking at ourselves in a mirror. Do we not give them the impression of being our elected representatives, reflecting our own thinking processes and capabilities?

### **The suggested path**

It is time that the true democrats, the people who want to see these wrongs corrected, come forward and infuse the inert masses by educating them about their rights and responsibilities as citizens. They must openly advocate morality in political life. On them rests the responsibility of influence public opinion. This could even be attempted without party affiliations. Their approach could be two fold.

1. By their personal example and
2. By watching the people in power.

It is important that each individual leader is watched and kept under searching lights and prevented from succumbing to corrupt practices both in his personal and in his public life. And any one found indulging in any shady deal must be exposed at once.

Only righteous, capable and energetic persons of known integrity be voted to power. All their personal assets at the time of their assuming office be got declared and then a strict watch be kept on their acquisitions and also on the acquisitions of their friends and relations.

The petty quarrels must be given up once for all. We have suffered a great deal during these past centuries.



Let us open a new chapter in this book.

Let us not be timid. We have to bring to light the miseries which are afflicting us. We have been suffering silently for too long. We must re-equip ourselves with courage both in physical as well as in moral sense.

Self-reliance must replace dependence on others if we want to reduce the number of unsolved problems.

We learn from history how Haz. Omar Farooq r.a. cared for the welfare of his subjects both Muslims and others. We have read how Omar bin Abdul Aziz eliminated all pomp and show from the Khilphat and ruled a vast empire with justice and fairplay for all even against the interests of his own clan. That should be the ideal before our rulers.

Kashmir remembers Lalitaditya, Avantiverman, Zainulabidin and Partan Singh for their magnificent rule.

Kashmir also remembers with horror the sad tales about queen Dida and the puppet Sultans Mohd Shah and Fateh Shah.

The events leading to the exit of Sheikh Abdullah and Bakshi Ghulam Mohammad are fresh in our minds.

The events should be taken as a warning by those who have come to occupy the seats of authority.

Almighty God is watching from above.

Religion is not a matter of conjecture and speech but of fact and conduct. It is not the mere profession of a creed, but righteous conduct which is true religion of sincerity in that religion the one test is conduct, and the standard of that religion is for all alike. Allah's covenant is only with those who do right.

"And barter not the covenant of Allah for a paltry price.

Q. 16: 91-95

".....Prove not false to Allah and the Messenger, nor prove false to your trusts knowingly".

Q. 8: 27-28

".....Be steadfast in the cause of Allah bearing witness in equity and let not a people's enmity incite you to act otherwise that with justice...."

Q. 5:8

".....Be strict in observing justice.... Even tho' it be against yourselves or against parents, or kindred.....

Q. 4: 135

If we fail we stand doomed. Allah is not unjust We shall reap what we sow. We shall get what we deserve.

Let us heed the warning and awaken to a sense of our identity and destiny.

*'Wa'tasimoo bihabililahi Jameean wà la tafaraqoo'.*



## Chapter 9

# UNITY (Ittihad).

### The ordinances of Al-Quran:

*"Waatasimoo bi Hablilahi Jameeun Wala Tafarqoo....."*  
Q. 3:103

3.103 And hold fast, all of you together to the cable of Allah and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and how ye were upon the brink of an abyss of fire. And He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided.

3. 104 And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

3.105 And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom.

3.110 Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency and ye believe in Allah....

3.118 O ye who believe: Take not for intimates others than your own folk. Who will spare no pains to ruin you: they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their hearts hide is greater. We have made plain for you the revelations if ye will understand.

3.120 if a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you....

3.139 Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.

3.160 Lo! As for those who sunder their religion and became schismatics, no concern at all hast thou with them. Their case will go to Allah, who then will tell them what they used to do.

8.55 O ye who believe; when ye meet an army, hold firm and think of Allah much, that ye may be successful.

8.46 And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.

8.47 Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah while Allah is surrounding all they do.

8.53. That is because Allah never changeth the grace. He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.

8.63. And (as for the believers He) hath attuned their hearts. If thou hadst spent all that is in the earth thou



couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty wise.

49.9. And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah then if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.

49.10. The believers are naught else than brothers. Thereafter make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.

49.6. O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

49.11. O ye who believe! Let not a folk deride a folk who may be better than they (are) not let women (deride) women who may be better than they are, neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil doers.

49.12. O ye who believe! Shun much suspicion for Lo! Some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting Merciful.

49-13 O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another, Lo! The noblest of you, in the sight of Allah is the best in conduct. Lo! Allah is knower, Aware.

6.134 Thy Lord is the Absolute, The Lord of Mercy if

He will, He can remove you and can cause what He will to follow after you, even as he raised you from the seed of other folk.

4.133. If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

### **The Rise of Arab Muslims.**

The Arabs were torn by internal strife, dissensions and intertribal feuds and wars to such an extent that, in the words of Al-Quran, they 'were upon the brink of an abyss of fire'. It was Allah's favour to them that on embracing Islam. "He made friendship between your hearts so that ye became as brothers by His grace". This favour- this grace- is a favour from Allah Not all the treasures in this earth could purchase this grace.

This unity of hearts created a great nation, a nation that had a great goal before it. This goal was 'invite to goodness, and enjoin right conduct and forbid indecency'. When they made this ideal their goal they would be called successful.

But if they strayed from this goal-this bedrock of their edifice, if they separated and disputed after the clear proofs had come unto them, they would meet 'an awful doom'. If they 'sunder their religion and become Schismatics' the Prophet who revealed these soul string verses would have no concern at all with them'.

They are warned to 'obey Allah and His Messenger' i.e. to follow God's commands and Prophet's directions "and dispute not one with another lest ye falter and your strength depart from: but be steadfast! Lo! Allah is with the steadfast".

They are warned that ".....Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts..." Not only that. They are further warned that the believers "are the best

community that hath been raised up for mankind" because they have accepted the duty to "enjoin right conduct and forbid indecency and ye believe in Allah", and this great station is subject to the condition that they do not shatter the very foundation, the bedrock upon which this exalted edifice is raised. If they do that the Lord who is the Absolute, the Merciful can remove one set of people and replace them by others.

It is not an accident of birth but good conduct that entitles one to be the noblest in the sight of Allah. Those who are real believers in the true sense, need not faint nor grieve because they will always have the exalted position.

Imbued with these lofty ideals and knit together as one brotherhood, the Arabs became a Great Nation and carried the sublime torch of Islam to distant lands. As non-Arabs joined the fold they too became equal, members of the brotherhood. The accidents of birth, colour and country were no barriers.

The believers had been warned how schism would cause their doom and how to safeguard their unity. They must verify and tidings that are brought to them. They must deride no folk. They must not defame one another. They must not insult one another by nicknames. They must shun suspicion, not spy, not backbite. In preference to their own folk they must not be intimate with others.

And if two parties of believers get involved in quarrel peace must be made between them.

And if two parties of believers get involved in a quarrel peace must be made between them.

In every field they led the world, and as years rolled by they attained leadership in all fields, the spiritual, the intellectual and the temporal. They had their quarrels,

they had internal feuds, they did stray from their bedrock but the initial momentum was so great that nothing was able to retard the onward movement but this initial momentum could not sustain them for ever. The first major setback took place in Spain, where the Muslims were exterminated after several centuries of leaderships.

But the great conclusion occurred when in 651-H/1258-AC, the Arab Abasside Khilafat, after an uninterrupted rule of 500 years, was reduced to ashes by Halaku Khan. It appeared as if Islam had been buried deep by the Tartar hordes and it would never rise again.

### **The Rise of Turk Muslims.**

Why did the Tartar invasion succeed and why did the great Arab empire collapse? The answer lies in one word. They did not heed the warnings of Al-Quran that their edifice cannot stand once it shifted from the bedrock from which alone it could derive its strength. When the grand-father of Halaku the great Khan, Changez Khan- invaded the territory of Sultan Allaudin Khwarzimi the Sultan's son Jalaluddin sought help from the Khalifa of Baghdad. Far from helping a brother-in-Islam the Khalifa was feeling frightened from the rising power of Sultan of Khwarzim and the Arab Abasside Khalifa wished the great Khan success. What happened? Balkh, Burkhara, Simarqand, Kashgar and Kokand, the great centres of Islamic culture, witnessed the scene of massacre of Muslims. What did the Khalifa gain? Only 27 years after this event the Abasside empire ended for all times to come.

Did Islam suffer? No. Allah removed the Arabs from the leadership of Islam and graced the Turks with this leadership. They embraced Islam and extended the banner of Islam from Turkey to Bengal.

The mass movements of people caused Islam to spread in distant lands. Kashmir was no exception.



## **Muslims in Kashmir**

The Tartar invasion affected Kashmir also. When Zulcha ravaged Kashmir the Buddhist and Brahmin philosophies had lost their favour and the general conduct had degenerated. Islam filled the vacuum. A Muslim Sultanate came into existence. The Muslim rule lasted for five centuries. It had its rise and then its inevitable fall.

The phenomenal spread of Islam in Kashmir can be explained largely due to the missionary work of Sufis and Saints who lived upto the ideals set by Quran and served everybody without any distinction of status and without seeking any rewards.

The fall of Muslim power can, as elsewhere, be attributed to degeneration in personal conduct and to shifting from the bedrock on which the edifice was to stand.

When Mir Syed Ali Hamadani r.a. came to the valley he found that the Muslims in the valley belonged to the Hanafi School of thought. Himself he did not belong to this school. But he did not make any changes in the rituals. This helped the cause of unity within the millat.

When Sultan Shahab-ud-Din of Kashmir was engaged in war with Sultan Feroze Shah of Delhi Mir Syed Ali Hamadani r.a. mediated and got peace established.

His illustrious son Mir Syed Mohammad Hamadani r.a. in the endowment deed of Khanqah-i-Mualla, registered in 797 H, recorded instructions, which show how farsighted he was and how he founded the system on the true Islamic principles of righteousness, good conduct equality and brotherhood. (The document is printed and extant). This was the bright side of the picture and helped the expansion of Islam.

When the Sultans began misbehaving with the subjects desecrating places of worship, insulting leaders of various schools of thought amongst the Muslims what could be the result. The subjects rightly felt aggrieved. The Muslims got torn by internal strife. Every opportunity was availed of to get the hated rule ended. There was no guarantee that the bad rule would necessarily get replaced by a good rule. The Mugul rule was not necessarily better than the Shia Rule. The Pathan rule was not better than Mughal Rule. Ultimately the Muslim rule ended in 1814 H and this was inevitable.

### **The fall of Turk Muslims.**

After holding the banner in the name of Islam high for many centuries the Turk Muslims had their fall during World War I (1914-1918). Turkey was ruling the Arab lands also when this war started. The Muslim Arabs sided with Christian England to fight the Muslim Turks. The inevitable happened. The Turkish Empire was humbled. What did the Muslim Arabs gain? They all became vassals of Christian Europe. The British had humbled the Mughals in India earlier.

The entire Muslim world was now at the mercy of non-Muslim nations. The Khilafat had been abolished. There was no Muslim nation that could give the lead in any direction, spiritual, intellectual or material.

### **Non-Muslim ascendancy**

The non-Muslim world took the lead in all fields. In science and technology it made great progress. Invention after invention added to their glory. Steam Engine, Electricity, Gasoline Engine, Tele-communications made them masters on land, on water and in the air. The interplanetary travel took them to the moon.

In military science they became giants and within seconds they can wipe out millions at will.

In the educational field they cater to the needs of all.

In the philanthropic field they help the world. Even food is supplied by them to the hungry people.

In the economic field new theories have been propounded by them.

## **The Condition of Muslims**

The Muslims present a picture of abject misery and backwardness every-where. In science and technology, in military science and in general education they are backward and dependent on the advanced west. Even in agriculture and industries they are primitive.

Crippled in every conceivable manner how do they react to new challenges. This picture is worse.

A small nation of 2.7 million Jews with 8,000 sq. miles of total space got involved in war with a number of Arab states, having an aggregate population of 80 millions, in 1967. Within a few days they defeat the Arabs and occupy 26,000 sq. miles of Arab land from River Jordan to Suez Canal. What effect does this defeat have on the Arabs? How do they react to it? Steeped in notions of Arab Nationalism, Arab Socialism and given to any easy-going and luxurious living there appears to be no possibility of their getting galvanized as one nation under a unified leader-ship. On the other hand their internal bickerings, mutual suspicions and distrust, and hatred their condition is likely to worsen. Having given up the common bedrock there appears to be no hope of their gaining any ascendancy again.

Millions of Muslims in India, China and Russia have likewise gone to the background.

The condition of Muslims in Non-Arab Muslim lands is not much better either. They are torn not only because of differing political ideologies but even because

of differing views on minor theological issues of no consequence.

### **Situation in Kashmir.**

The *Sunni Shia* conflicts have left deep wounds in the body of a Muslim in Kashmir. They will not inter-marry. They will not go for prayers to each other's mosques. The inconsiderate among them will not hesitate to insult each other by using uncivil epithets. Every time a group of persons intends to make reform and call back the Muslims to original Islam according to their own lights the group gets automatically a sectarian name and thus the number of sects keep growing. And the most surprising part of this sad episode is that stress is laid on matters of detail and form instead of the substance. Because of wide-spread illiteracy and lack of education, the masses are unable to exercise their own judgement. They are easily led by half educated people. The natural calamities, that are frequent in this flood and famine stricken area, have aggravated the unfavourable effects caused by a long observer these have made the Kashmiri incredulous about the existence of good. A ban on entry in the Army has sapped his manly qualities. The tyranny has ruined his character. In these circumstances he is ready to seek remedy anywhere. The saint-worship and even Peer-worship would be a natural consequence. He would be superstitious. This in turn further creates theological factions and adds to bitterness. The so called Unitarians do not stop even short of abusing the saints. And the vicious circle continues. The sectarian dogmas flourish at the cost of Islam.

### **Political Subjugation.**

When Kashmir was under rule of its own rulers of Shia sect and the Sunnis felt aggrieved because of tyranny, ill treatment and discrimination the Sunni leaders called on the Mughal King of India to liberate them from the Shia rule. In this manner Kashmir was



annexed by Akbar in 1586 A.D. When this rule ended in 1814 A.D. the Muslims had their hand in it as well.

When the British transferred their power to India and Pakistan in 1947 A.D Kashmir became a bone of contention between two powers. The ruler was a Hindu. In all probability he might have liked to join India in preference to Muslim Pakistan. But because of overwhelming Muslim population he hesitated from taking this step. The Muslim leaders could not come to a unanimous decision. The state thus got physically cut into two parts. Even within the Indian part, the Muslim leadership was divided. And as years roll by this leadership continues to get split into splinter groups. Abuses, slanders, mistrust and nicknaming are a regular feature. Character assassination and schism give rise to lack of confidence and gradual lowering of moral and ethical values which by no means were high at any recent time. Fortunately killing on a mass scale is not restored to. But putting leaders in Jail, with the connivance of their own lieutenants, for long periods and without trial, is a usual feature and people seem to have got used to it. As a matter of fact the intelligent Kashmiri remains busy guessing who the next leader would be and when the present leader will be thrust in jail.

### **Darkness all over.**

Under these conditions when people are divided about the political set-up because of Sectarian views, because of differing Economic Ideologies and the masses and steeped in ignorance and poverty disunity is an order of the day and unity is a term that is read in scriptures but no where found existing among the people. People do muster, once in a while, under a particular banner but for want of confidence they suspect even a healthy slogan.

A Kashmiri, therefore, sees nothing but darkness all around him. He has strayed far from the health giving teachings of Islam. He however, continues to fill the

prayer halls and mosques and prays to Allah for his salvation and deliverance. He feels confident that Allah will listen to his prayers as these spring from the innermost depths of his heart.

### **Muslim Renaissance.**

The Muslim thinkers, all the world over, were deeply concerned about the sad plight in which the Muslim world had got stuck. They suggested various remedies. Pan Islamism was one. Meanwhile the world events in general and the two world wars and the Russian and Chinese revolutions in particular created new ideological pulls and counter pulls. Capitalism on one side and Communism and Socialism on the other side got involved in deep quarrels and gave rise to power blocks. Colonialism ended and the subject countries of the world won their independence.

On winning their independence after long periods of European Colonial rule, the Muslim countries desired to stand on their own legs. But for science and technology they had to depend on the advanced West. Although they had won their freedom they thought it wise to continue their relationship with the colonial powers. This indirectly led to suspicions and lack of friendship, if not actual hostility, among the Muslim countries. Although wishing to be knit together against the common dangers, they were more concerned about their immediate local problems and even sought local advantages at the cost of a lasting and true friendship.

On the religious side the opinions and the views of the more progressive writers appeared to be getting popular particularly amongst the educated youth. But because of overwhelming illiteracy, the orthodox and in particular the obscurantist preachers continued to keep hold on the masses.

In the economic field Turkey, Iran and Pakistan are actively engaged in Regional Co-operative Developments

(RCD) which indeed is a healthy sign. Turkey had been an upholder of Secular Democratic views and it has drawn on European codes largely when framing its constitution and remodeling its institutions after it abolished the Khilafat. In its population it is largely Sunni. Iran is ruled by a king, a progressive king indeed, the population is largely Shia. Pakistan as its inception and name indicate was born out of strict Islamic theological state ideology. It believed in Pan Islamic movement. That these three countries with different languages, divergent customs and standards of living should form a close union appears to be a silver lining on the horizon.

The Arab countries have formed an Arab League and frantic efforts are being made to forge a uniform policy. But time does not appear very favourable for this as the political ideologies are too divergent. A number of countries have abolished the monarchies and claim to favour Arab Socialism and Arab Nationalism. The King of Hejaz- the custodian of the holy places- leads the group which lays stress on Islamic ties more than on the national ties. Instead of coming closer the divergent ideologies lead them to active hostilities. Even, within a single Arab Nation, there is not enough tolerance and coups do take place followed by killings.

In the political field the United Nations Organisation (UNO) is forging united outlook on numerous common problems facing the world. Countries with Socialist Ideologies have formed their block. The Capitalist countries have formed their block. A number of countries have formed a so-called Non-aligned blocks. This trend in world politics is bound, sooner that later, to create Unity amongst most Islamic countries.

A number of world Islamic Organisation held their first Conference at Mecca in October 1968. Following Organisations sent their delegates:-

1. The Muslim World League.
2. The Muslim World Congress, (Mu'tamar al-Alam al-Islami)
3. The Islamic Afro-Asian Organisation.  
(al-Munazzimah al-Islamiyyah  
al-Ifriqqiyah al-Asawiyyah)
4. The General Islamic Congress, and
5. The Supreme Council of Islamic Affairs,  
(al-Majlis al-A'la li Shu'un  
al-Islammiyah)

The purpose was to consult each other and to co-ordinate the efforts in the service of common Islamic problems and to study the current problems of the Muslims.

The Conference came to the conclusion that it is not an easy task to unify all the international Islamic Organisations into a single organization. Nevertheless it is necessary that all these should endeavour to co-ordinate their aims and actions and harmonize their policies and views.

## **Renaissance in Kashmir.**

The mountains and distances are no longer any barriers. The Kashmiri visits foreign lands and many foreign visitors come to the valley. The radio has brought him in contact with distant lands. These contacts cannot leave him unaffected. He has seen world shaking events within a brief span of time. How will he or how is he likely to react?

A sizeable group of educated youth is no longer, enamoured of or carried off its feet by the glitter of materialistic civilization of the West. He has seen that the materialistic advancement does not necessarily bring happiness to the people. The fall in the moral standards of the wealthy leading to their unhappiness had led him to think that while working for material prosperity of all, the Kashmiri must cling to sublime moral and ethical



values enshrined in his heart by Islam. Back to Islam is their call. The call appears to find echo all over the valley.

The sectarian views continue to keep him split. But even the leading Ulema have started to think that they had better unite on a common platform. The practical difficulty is that sometimes in their sectarian journals they publish their views on particular dogmas which gives rise to bitterness. When they learn to preach Islam and not Hanafiat or Shafiat they will have laid a true foundation for unity.

The political set up of the state, after the events of the 1947 partition, is not conducive to the unity because of physical and forced division of the state into two parts between which physical movement is banned. On the valley side tensions and irritations continue to hold away on the masses. Sentiment and not reason therefore, plays a prominent part in determining actions of individuals and groups. Economic disparities created by political upheaval, help in adding to bitterness and prejudices. Hero-worship and personality cult have also got a foot-hold in the State.

These conditions do cause polarization of groups but are not conducive to forging a lasting unity. Real stability would take place a number of years after the dispute is settled in a manner satisfactory to the masses. Repressions, suspicions, and grievances, both real and imaginary, will meanwhile continue to bring people together along the political lines, even in presence of sectarian differences. And in the final analysis, it is important and that the Muslims, both individuals and sects and groups and parties, learn a bitter lesson of world history that they can succeed when they learn to be tolerant of each others views and forge unity amongst themselves, giving up rancour, suspicion, backbiting and narrow sectarian and party and selfish interests and thus translate their wishes into action.

It is very heartening to hear them offer these prayers in unison in the common Prayer Halls and Mosques:-

49.10. .... "Our Lord! Forgive us and our brethren who were before us in the faith. And place not in our hearts any ranconr toward those who believe. Our Lord! Thou art full of Pity, Merciful."

2.286. "Our Lord! Condemn us not if we forget or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Parden us, absolve us and have mercy on us; thou our protector; and give us victory over the disbelieving folk".



## Chapter 10

# SUFISM (Tasawuf).

Tasawuf is an Arabic word. It is believed to be derived from the root Safa, Sufa, Saff or Soof. These 4 words mean pure, platform, row and wool respectively. Pure and purity are the meanings most favoured. Al-Qushairi (438H) supports this view. Haz. Abdul Qadir Jilani r.a. (471H), in *al-Ghunya Li-talibi tariq al-haqq* states.

*"Fahua fil asl soofia ala wazni fooila maakhuzul masafati yaani abdun safahul Haq az wa jal wa lihaza soofi mun kana safiyan min aafat in nafs."*

### Translation:

"It is reality Soofia Like fooila, derived from masafat, which means a person who has been purified by the Great God and, therefore, a Soofi will be one who is cleansed of all impurities of self."

Sufa or platform can refer to ashabe-sufa, the companions of the Prophet (SAW) who resided permanently at the Masjid-e-Nabvi on the platform specially built for this purpose. Since they dedicated themselves to the cause of the religion and lived an austere life the term can well apply to the Sufis.

Soof is believed by some to be the root as the Sufis wore coarse woolen dresses and did not use fine dresses.

Hassan al-Basri (d 110H/ 728 C), an eminent theologian renowned for his piety and asceticism "is claimed by the Sufis as one of their first and most distinguished partisans".

Despite their positions of privilege, the Prophet's immediate companions and followers maintained the simple dignity and austerity of habit which they had learned from the Prophet (SAW) But when the far flung conquests of the first century of Islam brought immense power and wealth to Muslims, those who exercised sway over vast territories, barring some exceptions, lived a life of ease and luxury. Worldly consideration supplanted spiritual aspiration as the basis of Government. The transference of the capital from Madina to Damascus and then to Baghdad coincided with or helped in this decline in piety.

The religiously minded withdrew from the society. The tenor of their message may be illustrated by some of their sayings:

"Beware of this world with all wariness: for it is like to a snake, smooth to the touch, but its venom is deadly. Turn away from whatsoever delights thee in it.... Its hopes are lies, its expectations false; its easefulness is all harshness, muddled its limpidity. And therein thou are in peril: or bliss transient or sudden calamity or painful affliction, or doom decisive. Hard is the life of a man if he be prudent, dangerous if comfortable, being wary ever of catastrophe, certain of his ultimate fate... It was offered to our Prophet with all its keys and treasures.... But he refused to accept it.... he bound a stone upon his belly when he was hungry....."

Poverty and abstinence thus got established as an important article of Sufi code of conduct. From Basra and Kufa, the movement spread to all parts of the Islamic world, notably to Khorasan. It was here that the prince of Balkh, the celebrated Ibrahim b Adham (d



160H/ 777C) got converted to austerity. He is said to have prayed:

“O God, thou knowest, that paradise weighs not with me so much as the wing of a gnat. If Thou friendest me by Thy recollection, and sustainer me with Thy love and makest it easy for me to obey Thee, then give Thou paradise to whatsoever Thou wilt”.

Rabia, the famous woman mystic of Basra, (d 185 H/ 831 C) is said to have prayed thus:

“O God; if I worship Thee in fear of hell, burn me in hell; and if I worship Thee in hope of paradise exclude me from paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting Beauty.”

The doctrine of Divine love thus came to be so dominant a feature of later Sufi movement. Her short poem on this theme may be quoted here:

Two ways I love Thee: selfishly.  
And next as worth is of Thee:  
Tis selfish love that I do naught.  
Save think on Thee with every thought.  
Tis purest love when Thou dost raise.  
The veil to my adoring gaze.  
Not mine the praise in that or this  
Thine is the praise in both, I wis.

Sufism, which was taken up as a way of life in protest against corruption and worldliness prevalent in high places, developed into a theory of existence and a system of theosophy, and entire absorption with the fear and then the service and finally the love of God.

Baghdad which had become the focus of literature, theology, law and philosophy now became the most important centre of Sufism. What was a joyless and negative attitude to the world in the beginning when

warmed by spiritual emotion, converted into an ardent fervour, rejoicing in hardship and delighting in ecstatic experience: subjected to the searching light of speculative reason, it is transformed into the hard discipline...." The translation of Plato, Aristotle and the later Greek philosophers into Arabic played an important part in stimulating this transition. The doctrine of the divine unity (Tawhid) exercised the minds of the learned and religious increasingly, as the contest between creeds and sects became keener. The Sufis evolved their own interpretation of this central point in Muslim theology. The eminent al-Junaid of Baghdad (d 298/ 910), a disciple of al-Muhasibi (d 243/837) is said to have given this classic definition of Tawhid.

"The separation of the external from that which was originated in time". Taking as his point of departure the pre-eternal covenant sworn by man with God and referred to in the Quran he views the entire course of history as the quest of man to fulfill that covenant and return to "the state in which he was before he was". In a definition he described Sufism (Tasawuf) as meaning that "God should cause thee to die from thyself and to live in him" Junaid calls this 'dying to self' as fana, and 'life in Him' as baqa' (Continuance). The Ayat of Quran "Everything is perishing except His Face". Q-55:26 being the authority behind this assertion Al-Junaid believes in this dual sense of union and separation from Him. But when Al-Hallaj read in the riddle of existence the doctrine of the apotheosis of man and taught that man may be viewed as very God Incarnate he was condemned for blasphemy and executed in 309H/ 922C. He uttered 'anal haq' This brought the Sufis under the fire of Theologians. Need, then arose to rehabilitate the movement and this was accomplished by a disciple of al-Junaid the learned and distinguished Jurist and Traditionist, Abu said Ibn al-Arabi (d 341H/ 952C) and by al-Khuldi (d 348/959) and al-Sarraj (d 378/988). Kitab-al-Luma of al-Sarraj describes and analyses the doctrines and practices of the Sufis. Other authors took

one by one the essential element of Islamic theology to prove by quotation that these were firmly held by the great Sufis.

By the end of the 4<sup>th</sup> century Hijra (10<sup>th</sup> century ce) Sufism became firmly established as a fairly rigid and clearly definable way of life and system of thought. The classical formulation of Sufi doctrine on the mystical side is said to have been finally accomplished by al-Qushairi (438/ 1046) "its reconciliation and assimilation with orthodox Sunni theology and religious law was the work of the great Abu Hamid al-Ghazali (d 505/ 1111 in the *Ihya ulum al-Din* written between 492 and 495 H. It asserts that the Sufi doctrine in no way conflicts with orthodox theology and technical terms used in Sufi literature are also explained.

For our study it would be very helpful to describe briefly some of these terms.

## **The Sufi Terminology**

Distinction between *maqam* (station) and *hal* (state): *maqam* is a stage of spiritual attainment on the pilgrims progress to God which is the result of the mystic personal effort and behaviour.

*Hal* is a spiritual mood depending not upon the mystic but upon God.

*Maqam* are earnings; *Hal* are gifts.

## **The Stations.**

### **1. Tauba (repentance)**

The first station is *Tauba*, By this term is meant not the formal profession of Islam but the conscious resolve of the adult Muslim to abandon the wordly life and to devote himself to the service of God.

Thereafter, the penitent's onward journey takes

place according to the following pattern.

**2. Mujahad** meaning 'earnest striving after the mystical life'. The term is based on the Quranic verse:

"And they that strive earnestly in Our cause, them We surely guide upon Our paths."

Q. 29:69

According to a Hadith the Prophet (SAW) has ranked Jihadul akbar i.e. the greater warfare above the Jihad ul asghar i.e. the smaller warfare and the Jihad ul akbar is mujahadat al nafs i.e. war against the carnal soul, an earnest striving with the carnal soul". The usual Jihad i.e. war against the enemies of Islam in defence of Islam has thus ranked lower.

**3. Khalwa wa-uzla** (solitariness and withdrawal): the neophyte must train himself to live in isolation from his fellows, and so to rid himself of his evil habits.

**4. Taqwa** (the awe of God): to strengthen the resolve and escape Divine chastisement.

**5. Wara** (abstaining) from all unnecessary and unseemly occupation.

**6. Zuhd** (renunciation), even of permitted pleasures.

**7. Samt** (silence), the prophet he said:

"Whosoever believes in God and the last Day, let him speak good, or else let him be silent". Silence in the literal sense meaning that a man should learn to govern his tongue and metaphorically referring to a heart that silently accepts whatever God may decree.

**8. Khauf** (fear) i.e. trepidation lest one's evil conduct may have unpleasant consequences in the future.

**9. Raja** (Hope) i.e. looking for a desired contingency in



the future.

**10. Ju'. tark al-shahwa** (hunger denial of appetite) based on the Quranic verse. "And We shall surely try you with somewhat of fear and hunger.... And give glad tidings to them that are patient."

Q. 2:150

**12. Khushu. Tawadu** (fearfulness, humility)

**13. Mukhalafat al-nafs-wa-dhikr ovubiha** (opposition to the carnal soul remembering its vices): two vices are particularized viz (i) hasad (envy) (ii) ghiba (slander).

**14. Qanaa** (contentment), The Prophet has said: "contentment is an imperishable treasure."

**15. Tawakkah** (trust in God) "whoso trusteth in God, God sufficeth him".

Q. 65:3

**16. Shukkr** (thankfulness): "If ye are thankful I will give you fuller measure."

Q. 14:7

**17. Yaqin** (firm faith)

**18. Sabr** (Patience, fortitude).

**19. Muraqaba** (Constant awareness of God).

The Prophet has said, "Righteousness consist in worshipping God as if thou seest Him; for if thou seest Him not, yet He sees thee."

**20. Rida** (Satisfaction).

Rida is the last of the maqams, its conclusion is the beginning of hal.

"God was well pleased with them, and they were

well pleased with God.”

Q. 5:119

### **The states (Hal)**

**21. Ubudiya** (Servanthood), a true sense of being subject entirely to Rabb (God).

**22. Irada** (desire) i.e. the desire to have no personal desire, only seeking what God desires.

**23. Istiqama** (uprightness), a state in which God's grace become perpetual for it implies the perfect performance of God's service.

**24. Ikhlas** (sincerity), that is seeking only God in every act of obedience to Him.

**25. Sidq** (truthfulness) in thought and act.

**26. Haya** (shame), a shame of being found wanting in sincerity.

The Prophet (SAW) declared Haya “a part of faith (iman)”

**27. Hurriva** (magnanimity), the quality of being hurr a freeman putting the interests of others before one's own or for not being a slave to material things.

**28. Zikr** (Remembrance), having God constantly in mind and heart.

**29. Futuwa** (Chivalrousness), fulfilling the terms of the Hadith, with complete self-disregard:

“God will not fail to attend to His servants need to long as His servant attends to the needs of his Muslim brother.”

**30. Firasq** (insight)

"Beware of the believer's insight, for he sees with the light of God". Hadith.

**31. Khulq** (moral character), the highest quality praised by God in His Prophet, in the words of Al-Quran.

"Verily thou art (grounded) upon a noble character."

Q. 68:4

**32. Jud Sakha** (generosity, bountifulness), for the Prophet he said:

"The bountiful man is near to God, near to men, near to Paradise, far from Hell."

**33. Ghaira** (jealousy), in the sense of being jealous for God's service, not admitting any other through into one's mind; it is an attribute of God Himself, Who is jealous lest His servant should commit any kind of sin.

**34. Wilaya** (being in God's protection, sainthood).

"Verily God's proteges (auliya) have no cause to fear, neither do they grieve."

Q. 10:63

**35. Dua** (prayer), being constantly suppliant to God  
Pray to Me, and I will answer you."

Q. 40:62

**36. Faqr** (poverty).

"The poor shall enter paradise... before the..." Hadith.

**37. Tawauwuf** (purity)

**38. Adab** (decent manners)

*"God mannered me, and taught me good manners"*  
Prophet.

**39. Safar** (travel) the merit and advantage of always being on the move rather than dwelling all one's life in one place?

**40. Suhba** (companionship).

**41. Tauhid** (true belief in one God).

**42. Noble dying.**

**43. Marifa** (gnosis), which appears to mark the translation from muqam to hal, for this kind of knowledge comes into the heart from God when the mystic stilled all the motions of his heart.

**44. Mahabba** (love), a consequence of God's love for man.

**Al-Ghazali** (b 161/1059)

Credit goes to Abu Hamid Muhammad b Muhammad al-Ghazali, the Hujjat al-Islam, for making Sufism accepted as a Muslim science and as a reasonable and laudable way of life, when he declared himself its champion. He had a profound learning in the religious sciences which commanded universal respect." His legal and theological training qualified him to bring to his constructive work on Sufism an intellect acute and sensitive, a mind ingenious and inventive. He had by heart all the terminology of the philosophers and the theologians." In addition to these intellectual gifts he had a theoretica knowledge and a personal experience of Sufi life.

Arberry has this to say about him:

"While none of his shorter works is negligible and some of especial value and importance, his masterpiece and in many ways the greatest religious book composed by a Muslim, is the massive *Ihya' 'ulum al-din* (Revival of Religious Sciences).



**Sufi Silsila** (The Sufi Orders).

In course of time the individual Khanqahs, which were founded and endowed where a celebrated saint resided with a group of his followers who studied under him and worshipped with him, got linked up in a widespread brotherhood of mystics acknowledging a common master and using a common discipline and ritual. Each order is marked by its particular ritual, there being no discrimination of doctrine as such. The more important orders (silsila tariqa) are described below.

**1. Qadiri Silsila.**

It is named after Muhiud Din Abdul Qadir Jilani, born at Gilan, Persia in 471H/ 1078C. His most celebrated book, *al Ghunya li-talibi tariq al-haqq* is the manual of instructions.

The Qadri Silsila has followers in numerous parts of the Islamic world. Its influence is widespread in the Indo-Pak sub continent and in Kashmir.

Its teachings are based firmly on the Quran and Ahadith; the religious exercise are unobjectionable because of the faithful adherence to the religious laws and practices.

**2. Suhrawardiya Silsila**

It is named after Shihabud Din Umar b Abdullah al-Suhrawardi (539-632 H/ 1144-1234 c). The most famous book of his, the fundamental text book of the order is *Awarif ul maarif*. The celebrated Persian poet Saa'di (d691/1292) was his student His teaching was brought to the sub continent by Bahaud Din Zakariya of Multan. Its adherens are found in Bengal and Eastern Pakistan.

**3. Shadhiliva.**

593-656H/ 1196-1258 c.

It spread in Egypte North Africa, Arabia, Syria etc.

#### 4. Maulawiva

It is named after Maulana Jalaud Din Rumi (d 672/1273), the greatest mystical poet of Persia, in fact of Islam.

It achieved great influence in Turkey.

#### 5. Chistia. (530-633H/ 1135-1235 c)

It was introduced in India by Khwaja Moinud Din Hasan Chisty born at Sanjir, Khorasan. He came to India at the age of 52 and settled and passed away at Ajmer, Rajasthan. The annual *Urs* is celebrated in the first week of Rajab.

#### 6. Kubrawi.

It is named after Shiekh Najmud Din Kubri of Khwarzm (618H/1212c). This sissila was introduced in Kashmir by Mir Syed Ali Hamadani, popularly known as *Shah-e-Hamadan* (b 714 H 1313 c).

There are many other orders, either original foundations or their schismatic offshoots, which sprang up throughout the Muslim word. They must be hundreds in number. Their adherents can be counted in many millions. All follow broadly a similar pattern. Each order is prescribed over by a Murshid who appoints a Khalifa (successor) and his supremacy is acknowledged by the heads of the branches in different centres.

There being no monkery (rahbaniya) in Islam, the Muslim mystics had family life. A relatively small number of Sufis reside in the lodges established for teaching and worship. The vast majority of adherents to the orders are lay brethren, fully engaged in their mundane occupations. They attend the ritual performances on proper occasions.

These occasions are incidentally pleasant social functions and serve to knit together the heterogeneous elements attending them.

### **Sufism in Kashmir.**

Within its high mountain walls and in a salubrious climate Kashmir offered remarkable hospitality to diverse cultural movements. Unfortunately the historians devoted most of their narratives to the activities of kings and in particular to their wars rather than to social, intellectual and spiritual development, with the result that the latter did not receive adequate public attention.

The visit of Haz. Solaiman A.S. around 1305 BC and the coming into Kashmir of the last tribes of Israel in 765-705 B.C brought to this land the tenets of the old testament. The Brahmanic Hinduism taught that salvation could be attained by *giamamarg*. Jainism taught six principles of practical morality viz No property, No injury, No stealing, No falsehood, No clothes and chastity. Right faith, right knowledge and right action were stressed. Buddha taught an eight fold path viz Right understanding, right resolve, right speech, right action, right living, right effort, right mindfulness and right meditation. A great Buddhist council held in Kashmir in 140 A.D was attended by 500 monks and Nagarjuna the author of Mahayanist Buddhism. A claim has been advanced that even Moses and Jesus visited Kashmir.

It has also been claimed that the Prophet Muhammad (SAW) sent two preachers to Raja Pandith Veenaduth the king of Kashmir (The Cashmiri Pandit-mursala Kashmir Lucknow-1872). The Prophet passed away in 632 A.C. eighty years later i.e. in 712 A.C. when Muhammad bin Qasim marched back "through the confines of Kashmir" leaving to the people their ancient belief except in the case of those who wanted to become Muslims". (Alberuni P:21), it is claimed that "he was

accompanied by Syrian, Hanim, who openly propagated Islamic doctrines among Kashmiris" (Hasnain). The Jammu has many ".....Muslim shrines too. The oldest among them is the Nau Gaza Faqir Ka Maqbara, dedicated to a great Muslim saint Pir Roshan Wali who is said to have come to Jammu in eight century A.D." (The J&K year book of who is who: Ranbir Publications: Mulk Raj Saraf: 1970).

The Chinese pilgrim Houen Tsang is stated to have visited the valley during the reign of Durlabhaverdhan (617-53 A.C). He found that the Kashmiris loved learning and were well instructed" (Marsden Ps. 38, 12, 20) It would be interesting to examine very briefly the moral side of the lives of rulers of this period without going into the reconciliation of dates given differently by the historians and without trying to establish who were the preachers sent by the Prophet (SAW) and what role they played and where that is reserved for a separate study. The life of Veenaduth will be briefly described here:

After ruling for 60 years, Raja Anaduth had vanished in the Boomazoo cave. He was brave generous, devoted servant of God. He was succeeded by veenaduth. At a young age of 11 Veenaduth went to India in the company of his uncle Mangaduth for educational training. For 12 years he lived only on milk. On his return he led a hermits life for one year. He was persuaded to ascend to the throne which he did after getting a promise that the subjects will (1) not speak falsehood and (2) remit their dues voluntarily. Himself he lived in a thatched hut, lived on his earnings by cultivating his own plot of land, wore very ordinary clothes and remitted one tenth produce of his land to the state treasury. After ruling for 47 years he disappeared from his hut.

The soil of the valley was so fertile for the reception and spread of Islamic mysticism. What effect the



teachings of Al-Ghazali (505H/ 1111 c) and Chishti silsila (530-633H/ 1135-1235 c) had in Kashmir could not be ascertained. Probably Sufism was practiced individually and in small groups. The form of first organized and mass movement took place with the establishment of Silsila Rishiani Kashmir by Sheikh Noor-ud-Din Noorani r.a. (757-820H/ 1377-1338 c). The second silsila called Sultania, an offshoot of Suhrawardi silsila, was founded by Makhdoom Sheikh Hamza r.a. (900-984 H/ 1494-1575 c).

No remarkable new order appears to have come on the scene in Kashmir tho' it is known that new Soofi orders have continued to emerge down to modern times outside Kashmir.

### **Current Trends in Soofism.**

Two of the most celebrated orders exercised an important influence in politics viz the Tijaniya and the Sanyasiay. These were founded in 1150-1230H/ 1737-1815 c and 1206-76H/ 1791-1859 c respectively in North Africa.

One of the last authors of the classical tradition, Sheikh Muhammad Amin al-Naqshbandi of Iraq (d 1332 H/1915 c) wrote *Tanwir al qulub*. He belongs to Naqshbandi silsila founded by Shah Naqsh Band Bahaud Din Muhammad b Muhammad al-Uwaisi al-Bukhari (d 791H/ 1389 c). Among his spiritual ancestors he mentions Mujaddid Alaf Thani (d 1034H/ 1624 c) of Sirhind. There are followers of this silsila in Kashmir as well.

The recorded conversation of their greatest spiritual teachers and the compositions of the great mystics form a valuable contribution to the cultural history of the Muslims society. The 'Malfuzat' are invariably in local languages, as well as in Urdu and Persian.

The Soofis in Kashmir continue to write remarkable

poetry, which has come to be known as "Soofiana Kalam" and is extremely popular among all sections of the Kashmiris, men as well as women. Even the most orthodox make no serious noise against it.

Islamic mysticism has not only put forth a lofty ethic and a subtle metaphysic but it developed aesthetically in a manner soaring high above the ranges of pure speculation. The classical Persian poetry is to large extent Sufi in content and inspiration. The first Persian author was Sanai. He was followed by Attar, Nizami, Iraqi, Maghribi, Amir Khusrau, Sa'adi, Hafiz, Jami and Rumi. They wrote Qasida (ode), Ghazal (lyric), Rubaiyat (quatrains), Mathnavi (rhyming couplets), general survey of ascetic ethical and mystical thought, illustrated and enlivened by anecdotes of saints and mystics. Attar wrote *Tazkirat ul Auliya*, *Asrarnama* (Book of secrets), *Illahi-nama* (Divine Book), *Mantiq al-tair* (speech of Birds). These deal with general Sufi principles mystical love and allegory describing the Soofi's progress towards union with God. Nizami wrote *Makhzan al Asrar* (Treasury of secrets).

The illustrious Maulana Rumi (d 672 H/ 1273 c), summed up and gathered into his vast poem all that pertained to mysticism. He drew images of surprising beauty out of his "own spiritual consciousness, establishing an irrefutable claim to be the greatest mystical poet Islam, and perhaps the world, had ever produced". (Arberry P 117) This is how he describes the progress of man out of God, into the universe and back again to God".

I sought a soul in the sea  
And found a coral there;  
Beneath the foam for me  
And ocean was all laid bare.

Into my heart's night  
Along a narrow way  
I groped; and lo, the light,

An infinite land of day,

Happy was I  
In the pearls' hearts to lie;  
Till, lashed by life's hurricane  
Like a tossed wave I ran,

The secret of the sea  
I uttered thunderously;  
Like a spent cloud on the shore  
I slept and stirred no more.

The mystics of Kashmir produced their Klam (sayings) in local Bhasha (language) and the learned among them in Persian as well.

*Lala Ded*, also called *Lala Arifa* by Muslims and *Lala Devi* by Hindus, preceded the renowned *Sheikh Noor-ud-Din Reshi* r.a. Her verses on 'Saiva philosophy have been edited and translated by G.A. Grierson and L. Barnett in 1620 under the caption "Lalla Vakyani". R.C. Temple has in 1924 produced "The word of Lalla-the Prophetess" with notes and historical introduction.

Sheikh Noor-ud-Din Noorani's Kalam-called Noornama- is available in old Kashmiri which is essentially Sanskrit based.

The kalam of Sheikh Makhdoom Hamza r.a. and his disciple Baba Daud Khaki r.a. is in Persian and Arabic. The surprising part of it is that many illiterate soofis have produced kalam of a very high quality. The influence of the Persian mystics can easily be discerned. Some works have been translated into English.

The renowned Sir Muhammad Iqbal, of Kashmiri descent but born outside Kashmir, wrote in Persian as well as in Urdu. He was an original and revolutionary thinker. He cast his thoughts in the mould of soofi allegory.

## **Ignorance and Superstition.**

The decline in intellectual pursuits and cultural subjugation amongst the Kashmiris appears to have led to decline in soofism as a power for moral upliftment of the Muslim masses. The Sufis of old, even when hostile to orthodoxy, maintained a decent respect for study and constantly had upon their lips the Prophet's injunction to "seek learning even if it be from China". Many new Sufis not only neglected religious ordinances and moral order but made boast of ignorance.

The influence of sufi thought and practice continued to spread but unfortunately instead of preaching the code of life of the founders, legends of miracles became attached to their names. Instead of turning to true devotion the cult of saint worship spread among the masses. This in turn promoted ignorance and superstition. The khankahs and lodges of Sufis were henceforth visited not so much for receiving or asking for God's grace as for obtaining charms and amulets. The masses lost confidence in facing the vicissitudes of fortune. After a saints death worship got capitalized giving rise to a number of other socio-economic problems.

With the renaissance of learning amongst the Kashmiri Muslims violent reactions took birth against the abused and superstitions arising out of a system which was invented by sufi masters for the discipline of body and spirit. The ignorant masses continue to offer their allegiance. But the so-called educated wish to be delivered from the bondage of spiritual enslavements.

It is admitted that the superstition allied to mystification is leading to deplorable effects; in some cases professional mystic, either hypocrites or self-deluded, thrive on the credulity of the masses. But no one can deny that there have always been men of high principles, true faith and sublime character who have always shed light in an otherwise ocean of ignorance



and darkness. They have been advocating resignation and following or trying to follow in the foot-steps of the Prophet (SAW).

The sufi orders which are very popular in Kashmir are 1. Qadiri, 2. Kubrawi, 3. Naqshbandi, 4. Sultaniah and 5. Chisti. In each silsila the training proceeds along well-defined lines of prescribed rituals stage after stage. Syed Meerak Shah Kashani (Shalima), Mohd Naeem-ud-Din Asmi (Tarabal), Kausar Sahib (Sonerwani) and Mohd Sharif-ud-Din (Tral) represent Qadri, Kabrawi and Naqshbandi silsilas respectively and many devotees call at their lodges. The Reshiani Kashmir silsila is primarily based on self effort only. It is also called Ovaisi after Haz. Ovais r.a. the belief being that instruction is imparted from Murshid to Khalifa even in absence of a physical contact and physical separation being no barrier to spiritual communication.

### **The role in moral rearmament.**

There are intellectuals who believe the Sufism, which played such an important role for promoting sublimity of character in the past can in these dark and threatening times, help in "retracing a pattern of thought and behaviour which will supply the needs of many seeking the re-establishment of moral and spiritual values."

There are others who say that Sufism has run its course and that it has been responsible for spiritual enslavement and backwardness of the people. Some find no use whatsoever even for religion in these times of space technology and they believe the religion is infact responsible for strife, backwardness and human misery.

Mysticism does reward one with a certain present tranquility and the promise of future bliss as a consequence of accepting God's will. One is thus able to suffer even shocking blows of fortune without losing either faith or human dignity. It is faith which nourishes

hope and love. In its absence all the light goes out of life.

What is the conception of the life of a Muslim? To a question put to the Prophet (SAW) by Hazrat Ali r.a. as to the principles governing his general behaviour. The Prophet (SAW) is reported to have replied:-

“Knowledge is my capital,  
Reason is the basis of my religion,  
Desire is my mount for riding,  
Remembrance of God is my comrade,  
Confidence is my treasure,  
Anxiety is my companion,  
Science is my arm,  
Patience is my mantle,  
Contentment is my booty,  
Modesty is my pride,  
Renunciation of pleasure is my profession,  
Certitude is my food,  
Truth is my intercessor,  
Obedience is my grandeur,  
Struggle is my habitude, and  
The delight of my heart is in Prayer.”

Even the average mystic of Kashmir instructs his disciples- the seekers after truth- to begin with ten dows and nine dos. These are summed up in these couplets:-

*Khawahi ki shawad dili tu chun ayeena  
Dah cheese biroon kun uz durooni seena  
Hirs o amal o ghadab or durough o gheebut  
Bukhl o hasad o riya o kibr o keena  
Khawahi ki shawi ba manzil qurb meqeen  
Nuh cheese ba nafs-e-kheesh furma taaleem  
Sabr o Shukr o qanaatoo ilm o yaqin  
Tafveed o tawakal or rida o tasleem.*

We do dream of a perfect earth, a heaven on earth so that there is end to all our misery and man regains his exalted position of vicegerent of God. if one began in a

humble way, even with the ten donts what a difference it would make if we gave up.

- |            |                       |
|------------|-----------------------|
| 1. Hirs    | i.e. greed,           |
| 2. amal    | i.e. wishful thinking |
| 3. ghadab  | i.e. anger,           |
| 4. durogh  | i.e. falsehood,       |
| 5. gheebah | i.e. slander,         |
| 6. bukhl   | i.e. miserliness,     |
| 7. hasad   | i.e. envy             |
| 8. riya    | i.e. show.            |
| 9. kibr    | i.e. pride, and       |
| 10. keena  | i.e. malice           |

So many self-made feuds and troubles would vanish automatically. Islam like other religions, considers anger, malice, envy, avarice, hypocrisy, arrogance, conceit, pride, gluttony and sensuality as deadly vices people of all creeds and social orders freely sit together at the lodges of these mystics. No one is debarred from free and honourable association because of his birth in a family with a caste stigma or because of his weak financial status. A healthy social atmosphere is thus created when these deadly vices are given up. A sense of humanism, equality and brotherhood prevails.

If we want a sure way to salvation it will lie in following these minds dos viz.

- |             |                                       |
|-------------|---------------------------------------|
| 1. Sabr     | i.e. fortitude,                       |
| 2. Shukr    | i.e. gratitude                        |
| 3. Qanaat   | i.e. contentment                      |
| 4. Yaqin    | i.e. faith,                           |
| 5. Tawakhal | i.e. Trust in God,                    |
| 6. Tafveed  | i.e. entrusting one's affairs to God, |
| 7. Rida     | i.e. Satisfaction.                    |
| 8. Tasleem  | i.e. submission to the will of God.   |

Imam Ghazalli r.a. in his *Ihya ulum ul Din* has written about other attributes for attaining spiritual

experience viz.

Khauf o raja i.e. fear and hope

Mahabba, Shauq and uns i.e. Love, yearning and  
intimacy,

Niyat, Sidq and Ikhlas i.e. Resolve, Truthfulness and  
sincerity,

Muraqaba and muhasaba i.e. contemplation and  
self-examination,

Tafakkur i.e. meditation,

It is beyond a man's ingenuity to lead people to an understanding of one's innermost self when he is making such a rapid progress towards understanding his physical environment? We are hopeful that Islamic soofism has a great future ahead of it. in Kashmir there is, of course, need for revival of the sublime traditions that led to the great six buqas in the Valley in the first instance.





## Chapter 11

# OUR DESTINY

Our rich cultural heritabe, our deep rooted devotion to religion and mysticism have, naturally contributed towards development of a peculiar type of personal behaviour amongst us. Irrespective of the fact whether one traces his ancestry to Arabs, Turks, Persians, Pukhtoos, Rajputs or Brahmins we appear to have truly been integrated into a common nationality with a common outlook. That over 95% people owe allegiance to one religion. Islam is one important factor responsible for their homogeneity. The physical and geographical calamities and disabilities have affected us no less than the political upheavals which were, as a rule accompanied by tyranny.

If one goes through what others have written about us we will come to realize how these factors affect the whole communities. Alberuni found that the Kashmiris had become highly suspicious about the Non-Kashmiris and that Kashmir "suffered much from their inroads...". Abdul Fazal observed in *Ain-i-Akbari* that "....thieving and begging are rare" (P: 349 Vol-11) "Their ink is so prepared as to be indelible by washing (P.351). "Near this (Khrew village) is an iron mine" (P:358). Drew in *J&K Territories* (1875) calls Kashmiris "Quick versatile, Plausible". Sir Thomas Holditch in "the great of India" P:7 remarks that "there are no practical irrigation engineers who can rival the Afghans and the Kashmiris

in their knowledge of how to make water flow where water never flowed before." The Kashmiri historian Hassan (P.141) says that "the people of Kashmir are highly credulous" W.R. Lawrence in the valley of Kashmir, 1895 A.D. P. 220 observes as under:-

"Superstition made the Kashmir timid, Tyranny made him liar, physical disasters made him selfish and incredulous of the existence of good. Fires, floods and famines and cholera can all be prevented and the consideration that efforts devoted to the removal of these evils will eventually result in the moral amelioration of the much abused and little pitied inhabitant of Kashmir should excite the state to grapple with them regardless of cost and labour." Exactly 55 years later an American intellectual Dixon remarked in 1950 that "the inhabitants of the valley of Kashmir are not high spirited people of an independent of resolute temper. For the most part they are illiterate." A few quotations have been given to illustrate the point that even competent observers have noticed very serious defects in our character. Timidity, lying, selfishness, non-independent, of irresolute temper are great vices. But when one become incredulous of the existence of good does that not take a Muslim to the lowest state of existence?

We again know that Dixon's finding about illiteracy was not incorrect. The literates in the entire state were 6.9% in 1941 and it just rose to 10.6% by 1961. In the Muslim majority district it touched 7.36%. The case of Muslim women is lower still viz 1.7% in Anantnag District having a population of 6.45 lacs of whom 95.4% are Muslims. Apart from galling ignorance this widespread illiteracy creates inferiority complex and prevents a scientific and intellectual outlook developing in a community. Add to this appalling poverty. All the evils associated with dire poverty flourish in its wake.

We also witness the spectacle of professional agitators preaching and spreading satisfaction with the

established social and political systems and political intriguers ready to guarantee an earthly paradise as the swift reward for murderous insurrection. In circumstances of wretchedness such as poverty and illiteracy what else can one expect excepting chaos and havoc. The evils of want are serious enough; one might out of pity even overlook these in some cases. And we had in cases of Shodas, Charsis and Madakis (the male drug addicts) come to a kind of reconciliation with their institution. They had, also learnt to live in isolation and in perfect peace and restraint. We are now witnessing waves of people, both men and women coming from the so-called modern and civilized societies of the far West to us as their un-official ambassadors. Their dirty looks and suspicious character and bringing to the forefront the evils of affluence that have afflicted the European and American communities.

European education and technological and scientific development was all along admired in a sense but never respected. This education did not command our respect because it appeared causing a relaxation of morals and a corruption of youth. It aroused repugnance as it tended to substitute a selfish individualism for the traditional family solidarity. The technological advancement lost respect when the great American nation, a Christian community, used their Atomic bombs to wipe out two large Japanese cities. It might have been expected that those of us who saw the blessings of civilization flourishing in the West would become their ardent advocates at home but they in fact, very often, concluded that the civilization they saw in the West was a kind they did not want to see at home at all.

We now see their youth, coming to us in their hundreds from thousands of miles distance, indulging in drugs and unrestricted sex. To us it appears that the American civilization after having reached its peak has now started to decline. Violence in the streets, rape,

robbing at gunpoint, destruction of institutions of learning in the excellence of free enterprise as a way of life is getting challenged by some recent events.

Because of our geographical compulsions we are surrounded by countries holding ideologies differing in all the aspects social, economic as well as political. In the very nature of things the subject community resents the position of the ruling class and the wider apart these are by race, religion and general culture, the more sorely this resentment is felt.

Democracy, Nationalism, socialism and secularism are a few isms by which some people swear all the time. Some others preach communism. These and similar other isms are trying to penetrate into a system that is already in flux.

How shall we meet these challenges. Let us examine it in a little detail under four sub-heads viz 1. Moral rearmament, 2. Technological and scientific development, 3. Economic independence and 4. Social upliftment.

## **I. Moral Re-armament.**

Because of the sublimity of its thought, simplicity and reasonableness of its teachings and vigour and dynamism Islam will continue to prevail upon other isms that conform it. If we fail to own Islam in our day to day lives we Kashmiris will meet our doom. Islam will not suffer. Whoever own the principles advocated by Islam will flourish and receive the banner from those who are no longer worthy of that honour. Did not the hordes of Changhis and Halako serve Islam after the Abbassides were routed?

It is in our own interest to bring about a change for better in our character, both personal and national. The tree is judged by the fruit it bears. What is good is a mere ritual when its spirit is dead. Salaat (prayers) must



keep us away from all indecencies and all unlawful things. Saom (fasting) must make us righteous. We must spend benevolently out of what the providence has given us to help the kith and kin, the neighbours, the orphans, the needy and those in distress. We must earn in a lawful manner and spend in a lawful way. We must be benevolent and generous but neither niggardly nor extravagant. We must co-operate with each other in acts of righteousness and piety but not in acts of sin and transgression. We must be clean in our body, in our clothes, in our thoughts and in speech. We must be courteous and kept away from arguments and unseemly speech. In the matter of our dress and food we must show good taste, and fine etiquette. We must not abuse other religions. We must not back-bite. We must not call others by nick names and in derisive tones. We must learn to suppress anger. We must be chaste and keep away from adultery. We must be honest, trustworthy, upright and respect covenants and uphold testimonies. We must forgive but not by emboldening culprits. We must not violate the rights of others nor be cruel. Above all we must cultivate and build up the qualities of patience, endurance, courage and self restraint and thus become worthy of commanding respect from others.

What practical steps can and should be taken to bring about the desired change in our personal and national behaviour. It has to begin from top, from those who occupy the highest seats of authority i.e. *Sajjada nashinan*, *mutawallian-e-khankah-o-ziarat*, heads of Islamic institutions, *Khateeb*, *Imams*, *Waizeen-o-Mubaligheen*, *Ulema* and teachers and techeresses. Example is better than precept. It is the duty of the members of public institutions and endowments to ensure that in selecting successors to *Sajjadanashin*, *Imam*, *Khateeb*s and others righteousness and merit are taken to be the chief qualifications: hereditary rights must be given secondary importance. No one who is not righteous and capable must be permitted to occupy these seats and *Khankah*s and mosques are the most

appropriate places for being organized as centres for the rejuvenation of this millat. Religious motives play an important part in ensuring civilized behaviour. Since the doctrines are propagated as religious doctrines as words of God- they acquire a solemnity and a sanction that is not otherwise possible. With some persons who call themselves modern and progressive, religious values and sanctions may no longer carry any weight. But even with their skepticism they cannot but realize the social justification for the laws prescribed for human behaviour. The skeptics have not been able to provide any adequate alternative rational and emotional basis for these cultural laws. We have to ensure the masses are not plagued with their prejudices. And that can be done only if we are able to bring to the seats of authority persons of highest moral caliber. The Sufi spirit must pervade the valley. That will also deal a death blow to casteism and sectarianism and replace these narrow minded view points by true humanitarianism. Tabligh must proceed on these lines- Tabligh will be effective when those who occupy the positions of authority and preach to others from pulpits set an example to others. Then literature on non-sectarian lines in all our popular languages must reach every home and every youngster so that everybody becomes familiar with the Islamic ethics and any attempts to de-Muslimise the Muslims are defeated.

The sublime moral fibre will play a vital role in our uplift.

## **II. Technological and Scientific Development.**

Belief in God and in the here-after and a sublime moral character will fortify a person and enable him to face the various tensions of this life successfully. But situations do arise when extreme anxiety is generated and frustrations are caused and in such circumstances unscrupulous people try to run down religion by attributing to it the backwardness and tribulations of the Muslim community. It has become a fashion with

some people to preach that religion is incompatible with progress even when they know that Islam respects science and technology and no Muslim Galileo was ever sent to gallows. We Muslims must equip ourselves with scientific and technological know-how. We must come out of our narrow grooves and join the most advanced institutions, whether in Christian America or Communist Russia, in strict obedience to the Prophet's directives "seek knowledge even if that means going to China". This knowledge and know-how will enable our community to shed its inferiority complex. It will help us to survey our material resources and the most efficient ways of harnessing these.

A few examples could be quoted here by way of illustration.

1. Ours is a mountainous country and it must be rich in mineral wealth. No progress has been made either in its full survey or in its exploitation. We have so far located no deposits of coal, iron and petrol. In absence of these vital requisites no large scale progress is possible for the last 50 years we have been tinkering with our large lignite deposits but without any tangible results. Abdu Fazal had in *Ain-i-Akbari* recorded that an iron mine existed near Khrew village (P. 358). Another report suggested the existence of copper there. It is only when extensive surveys are made that existence of rich minerals can be determined. When extensive gas and oil fields exist so near in our neighbourhood we are justified in reposing our faith in the existence of rich minerals in our land.
2. Our is a land locked country. We had 2 fine bridle highways linking us with Chinese and Russian Turkistan. They are now out of use because of politics. We had an excellent highway with a railhead 200 miles away at Rawalpindi. This is



also out of use because of politics. There is only one highway left for our use. Even in this case the railhead had gone a distance of 60 miles farther away. This road is aligned across and not along the drainage lines, and therefore, it is strenuous and relatively more expensive in operation.

It is impossible to develop this mountainous region in absence of a Railway. A highway system, no matter how efficient, can never equal a railway in efficiency, effectiveness and cheapness of haulage. Therefore if we have to prosper we must have railway connecting all our centers of production with the plains.

We have large deposits of gypsum lying untapped for want of hauling facilities. We are paying through our nose for iron, coal and petrol which we import from outside.

3. We can produce enormous quantities of fruit and fruit by-products. But our market is 6000 miles away out of which nearly 240 miles have to be covered by highway from Sopore to Jammu. We need to have air-conditioned rail coaches that can carry the fruit straight from the fruit orchards to our largest markets.
4. We have a single crop because of prolonged winter. We must develop new varieties of cereals that can withstand not only low temperatures but which can be raised successfully in marshes and lakes. Agro-based industries must receive earnest attention.

When we develop a scientific outlook and build a strong technological base we will command respect. A knowledge of the physical environment will help us in a way in getting religious values and sanctions respected.

In this age of Atomic energy, space inter planetary



travel and computers let us not stick to bullock-cart theories. In this march forward let us not continue to remain static back-benchers and idle spectators.

Modernization will pose us new problems. Let us be fully equipped to meet their challenge. Air, water and soil pollution is a great problem confronting the advanced communities. Many similar problems will get added to our current problems like water logging and poor navigation.

A community whose illiterates account for nearly 90% of the total population can never come out of abysmal depths of poverty until it has wiped out this blot from its forehead, become 100% literate and produced tens of thousands of technicians and scientist in all field so that they become fit to harness nature to its benefit.

### **III. Economic independence.**

It is distressing to see the inhabitants of this land of fable and romance continuing to suffer in the grip of appalling squalor, poverty and misery. The sight of large groups of Kashmiris roaming about in the slums and streets of Indian plains in search of menial jobs, which no non-Kashmiri wishes to do, is agonizing. They pass away their time in filthy hovels which are not fit for human habitation. At home the vast majority of them live at the margin of subsistence. Food, clothing and housing are three essentials without which nobody can survive particularly in the cold winters of this land. His ability to put in hard labour has enabled him to provide for himself shelters. He cannot afford to live as a pavement dweller in the freezing cold winter months. He covers his body with all the rags that he can collect. He keeps his dwellings warm by burning leaves, cowdung and twigs which he collect during the summer months. His food consists of a dish of boiled rice and a vegetable. A good number is unable to afford two meals a day all round the year.

The other apparatus of individual and group well being associated in every mind with twentieth century existence, are denied to him by backwardness and poverty.

What are the causes of this poverty and is it possible to overcome it?

It was Sir Walter Lawrence who in 1895 A.D recommended to the State government of Maharaja Partap Sing Ji, to grapple with the removal of the causes of this misery regardless of cost and labour. He made detailed recommendations and observations in "The Valley of Kashmir", and was very hopeful of a great future for agriculture in the valley when swamps got drained and irrigation was extended. (For summary see the author's publication: Irrigation, Flood and Food Problems of J&K State 1961).

The politicians led by Sheikh Abdullah drew up an economic plan for the state many years before the Indo-Pak continent was partitioned. It envisaged a democratically organized responsible government in place of a hereditary monarchy and considered this to be the most efficient tool for remedying this malady. From 1948 onwards Kashmir is ruled by them. The *zamindari* (landlordism) was abolished and old debts were liquidated provision of additional irrigation and other facilities helped towards improvement of the economic conditions of the people to some extent but political considerations, as in the preceding regimes always outweighed the economic realities and coloured decisions of the rulers. The net result of all the efforts has been most disappointing and discouraging. Again for political consideration the most evident remedies were either ignored or pushed to the background.

The professional politician would like to paint a rosy picture of his achievements and try to support his thesis by quoting queer statistics some what in this fashion.

The road toll has risen from 8 lac rupees of 1944/45 to 62 lac rupees in 1968, an eight fold increase. The number of vehicles that entered the state has risen from 32421 of 1944/45 to 75163 in 1967/68 a 2½ times increase. The number of students of Higher and Higher Secondary Schools has risen from 3,500 of 1945/46 to 13,200. The number of schools has risen from 54 to 427. The number of tourists has gone up to 150,000 in 1968. The revenue of the state from forests has risen 500% to Rs. 5 crores. The gross domestic product of the state, at 1955/56 prices has risen from 68 crores Rs. of 1950/51 to 123 crore Rs. in 1967/68 and that the annual growth rate is 4.71% which compares very favourably with 3.9% of India and 3.4% of Pakistan. (Ref: economic progress since independence by K. Rangaswami- 1970 published by the Director Field Survey Org. of the Govt. of J&K)

These few quotations have been cited to show how even the economic factors are analysed in a highly emotional manner by an interested politician. A quarter of a century has gone by. There is a limit to austerity and self-effacement. These propagandist tactics will not thrill the affected people who want the planners to get down to the practical problems.

Let us now have a look at analysis made by the planners themselves.

The Planning Department, in its publication of June 1961 had this to report.

Nearly 36% of the total population forms the total active labour force. Of this nearly 70% is engaged in agricultural pursuits. "The primary occupation in the state is agriculture and as a result of this time old occupation, the pressure on cultivated land has increased. This overwhelming dependence on agriculture has caused disguised unemployment in our economy. The man-power problem of the state is, therefore not so

much of unemployment as that of under employment though unemployment on a small scale also exists.

.....but still much remains to be done to bring the state upto a reasonable economic level. The per capital income of the state in 1958-59 is estimated at Rs. 237 as against the all India figures of Rs. 293 in that year (P.3).

For about 5 to 6 months of the year, a major part of rural population is under employed or even unemployed". (P: 45)

We know what great cost we are paying as a result of closure of five highways that linked us to our neighbours leaving a single highway for our use. The loss of two railheads and the waterways have similarly dealt to death blow to our economy. Because this is a direct result of politics and in particular the result of an arbitrary cease-fire line across the state the far-reaching economic consequences are not given due attention. But a quarter of a century is a long period of time. The ruling economist has sooner or later, to take its cognizance, tho' it was started in a subdued tone.

In its Note of 1961 the Planning Department made these observations:-

".....The nearest railhead is about 70 and 250 miles from Jammu and Srinagar respectively. The absence of adequate means of communications has definitely stood in our way in the exploitation of natural resources which are otherwise reported to be in existence in huge quantities. We have for instance extensive mineral resources on which a number of large scale factories can be built. (P:4)

The chief feature of this plan (i.e. 3<sup>rd</sup> plan) is the exploitation of mineral resources and building up of large scale industries depending on these and other



natural resources. (P.5).

While the J&K state enjoys an important position in the matter of its mineral resources in the whole of North West India, the mineral industry in this area has nevertheless remained undeveloped principally due to lack of suitable transport facilities. There is no railway system in operation in the state at present. The cost of transport by road is prohibitive and many of the mineral deposits are not even connected by all weather roads at present. Some considerable improvement has occurred in recent years in the development of roads and it is reported that Jammu city will be connected with Pathankote by railway. It will greatly facilitate the development of Kalakot coalfields and other mineral deposits in the area if the proposed Pathankot-Jammu railway is extended to Akhnoor which place can then reducing the cost of transport very considerably. This railway extensions will also be useful in taking on the river borne timber from Akhnoor to markets outside the state.

Udhampur is another important centre in the state which if connected by railway either with Jammu or directly with Pathankot can greatly contribute to the development of mineral resources.

It may also be feasible to connect the railway terminus at Udhampur (or Chenani) with the Kashmir valley through a cable rope way for the transport of coal and other commodities in short supply there and for bringing out commodities for export to Jammu Province and areas outside. This ropeway if linked with a meter gauge railway system in the Kashmir valley can perhaps greatly contribute to the development of mineral and heavy industries in the region." (P. 29,30)

These are clear admissions about the unfavourable results that occurred due to the closure of Jammu city as a railway terminus since 1947 and the closure of

river born timber traffic in Chinab. The closure of Srinagar Rawalpindi, Uri Poonch and Domel Abbotabad roads have had similar effects. The closure of Jhelum and Kishenganga rivers or river borne timber traffic has had similar adverse economic effect.

The closure of Gilgit-Kashgar Silk route and Leh Tibet Shawl route have had similar adverse effect on trade and domestic industry in the valley. This is how the Planning Department have had to admit it in its report.

"Shawls and other fabrics of Kashmir made of Pashmina were once very famous. The suspensions of supplies of raw pasham from Tibet has adversely affected the pashmina shawl industry. The shawls made of Raffal yarns have had to replace Pashmina shawls. Production of Pashmina wool within our frontier in Chang thang requires to be developed as otherwise the Pashmina industry may one day become extinct.." (P.61)

The above quotations pertained to 1961 i.e. 14 years after the partition. Let us now refer to statements pertaining to the year 1971 i.e. 24 years after the partition.

In presenting the budget estimates for 1970-71 to the state legislative Assembly Mr. G.L. Dogra, Finance Minister revealed the following facts. It may be noted that Mr. Dogra has held the office of Finance Minister almost for the entire period from 1948 upto date.

"Our geography imposes a number of permanent disabilities on us and the long road lead coupled with the difficulties of communication have kept our economy backward..." (P. 173)

"....It is extremely important\* for our state that a good communication system should exist to connect the state with other parts of the country, so as to permit an

easy and economical inflow of goods and services. The state has always been handicapped on account of the lack of railway communication, work is now however in progress on extension of the railway line upto Jammu which when completed will prove greatly beneficial. (P.177)

Mr. Dogra admits that when the railway line comes to Jammu it will prove greatly beneficial. In other words Jammu will now see the railway after a quarter of a century and if politics had not intervened the railway terminus might have come to Udhampur on Jammu side and to Kohala on Pindi side by now.

He admist that "The state is at present suffering from an acute, shortage of power...." "Our state is deficit in foodgrains." (P. 177). "It has also not been possible to secure any reduction in the loss incurred under state trading of foodgrains due to the fact that purchase prices have increased and rationing commodities have not gone down. In the years to come we hope there will be sizeable improvement in our agricultural production in which largely lies the hope of our being able to reduce the losses. (P.174)

The state has been groaning under the burden of ever-increasing and interest bearing debts. Various figures of debt are quoted. One source places the figure at 215 crore rupees. The state has not been able to pay the interest and installments of the principal and had, therefore, to ask for a moratorium on the repayment of installments on account of principal and interest." Which upto April 1969 "stood at Rs. 29.5 crores on account of principal and Rs. 20.5 crores on account of interest. The current years installments have also become overdue now. The central assistance has been utilized by the state for a variety of purposes, all of which are not directly productive." (P.175)

As is customary with the professional politicians his

speech is full of lavish promises for the future "in order to alleviate the sufferings of the poorer sections of our masses." In his promises alone lies the hope of our salvation from the throes of poverty and stagnation." This will serve the objective of removing imbalances and reduce the gulf between the richer and poorer sections of the population". (P.180) "Measures are under way to bring about a more equitable distribution of wealth and end of monopolies." (P.178)

He admits that "it cannot however be denied that wealth has accumulated in the hands of some sections and one of the primary spendings of this section finds way in the purchase of motor cars." (P.179)

He promises to "to discourage lavish living by subjecting it to a suitable impost" and "to impose a ceiling on urban property". (P.179)

Mr. Dogra has not pointed out who have taken to lavish living and who have built huge urban properties and how. Let us now go through some observations of the Governor Mr. Bhagwan Sahay contained in his address of Feb. 26, 1970 (Ref. the J&K year book and who is who-1970).

".....Two proposals, one for setting up of a high grade rayon pulp manufacturing unit in Kashmir in the public sector...., are under discussion in consultation with the G.O.I. It is expected that final decision will be taken about both the projects during the next year.... There are prospects of industries coming up in other fields also such as the manufacture of sugar from beetroot; and so on. The government hopes that the private sectors in the country will come forth enthusiastically to set up these and other industries in the state. It may be mentioned, in this connection, that Jammu and Kashmir was identified as one of the economically most backward states by a committee, appointed by the National Development Council, has recommended the grant of



various incentives for promoting industrialisation in the backward states. In the light of these recommendations it has been decided that the Central Government would begin with providing special incentives for industries proposed to be set up in two selected districts of Jammu and Kashmir. The state government have welcomed this proposal and it is hoped that the scheme, coupled with other measures, which are contemplated by the central government such as offer of credit on specially favourable terms and neutralization to some extent of the cost of transporting raw materials and finished products by road in the absence of railway, will promote the rapid growth of industries. The State Government would, on its part also give all reasonable facilities to entrepreneurs to establish new industries. (P.167)

The Government appreciates the importance of the co-operative sector in the effective implementation of production programmes through the economy. To rejuvenate the co-operative movement and to free it from the dominance of vested interests, government has recently appointed a commission of inquiry which has already submitted an interim report. The report is under government's consideration (P.168)

It is proposed to take up intensive programmes of demonstration and farm education to increase the use of fertilizers and other production inputs. Unfortunately owing to the large accumulation of unpaid installments of loans, the credit-worthiness of our farmers has fallen. With a view to giving them the necessary relief, the Government has decided to recover the past arrears in three/ easy installments. This relaxation will be accompanied by a determined effort to realize the installments that have fallen due." (P. 165)

"While there is overall progress in the economy of the state, the mounting unemployment, particularly among the educated and technically trained persons remains a continuing source of anxiety of the Govt." (P.171).

The Governor's address (i) identifies the state as one of the most backward states economically, (ii) accepts the fact that the growth of industries cannot be promoted in absence of a railway, (iii) the co-operative movement is dominated by vested interests and (iv) the farmers are in debt and not paying back the installments of loans and have become credit unworthy.

His address contained references to setting up of a rayon pulp factory and a beetroot sugar factory. But the Union Minister for Industrial development Mr. M.H. Choudhary said "today the Government was having second thoughts over setting up a rayon pulp industry in J&K since it was not economical. He told newsmen that that latest technical report had shown that raw material for the industry was not sufficient to run it. The Minister said that similar was the case for the setting up of a sugar factory, for which beetroot was the raw material. He said letters of intent have been issued for both the industries." (The Hindustan Times August 29-1971)

The Governor considers it unfortunate that the farmers have become credit-unworthy and they have been warned that a determined effort will be made to realize the loan from them. But the Finance Minister seems little concerned about the credit-unworthiness of the state and he presses the centre for a moratorium on the repayment of the loan as well as the interest that has already become overdue. And yet they keep on harping about the overall progress in the economy of the state, and in the same breath, it is admitted that the central loans were utilized for a variety of purposes not directly productive and the centre should now write these off.

We will now go through the statements of the Indian authorities dealing with the small scale industries sector.

In its massive publication on small scale industries in India, brought out by the Development Commissioner S.S.I.G.O.I. in 1/1971 (running into about 1400 pages) they have considered it enough to allot only 4 pages to the part of the J&K state which falls on the Indian side of the cease fire line. It will be interesting to reproduce here in full a paragraph which deals with the five years plan.

"In view of the peculiar geographical position of the state, inadequate infra-structure facilities, adverse climatic conditions, and lack of entrepreneurship, the economic and industrial planning of the state has posed many problems. These difficulties have hindered the industrial development of the state. Even so the state Government has gone ahead with industrial planning and a number of factories in the public sector have been established for the production of items like textiles, silk, woolens, wooden joinery items, cement rosin and turpentine drugs etc. Autonomous bodies like the J&K Minerals, J&K Industries Ltd., Export Promotion Corporation, Arts Emporium and Industrial Development Corporation have come into existence for exploiting the resources, skill and talents of the state for organized industrial development. So far all the government and private enterprises have been in the small scale sector; projects for large factories like watches, telephones, cement, paper and pulp etc. are in the process of establishment." (P.406)

"Among other things the present slow growth of industries is, in a way to non-availability to requisite skilled labour as well as the dearth of entrepreneurs..." (P.406)

Thus the causes of poverty and economic backwardness according to the planners and administrators at Governmental levels are these:-

1. Peculiar geographical position of the state.



2. Inadequate infra structure facilities.
3. Adverse climatic conditions.
4. lack of entrepreneurship and
5. Non-availability of requisite skilled labour.

The statement of the authorities that these 5 reasons, have hindered the industrial development of the state is, infact a straight forward admission on their part of their failure in tackling the economic problems of this state and that the rosy picture some politicians try to paint is not based on facts and realities. The unfortunate and surprising part of it is that they do not feel ashamed to make funny statements. Adverse climatic conditions are given as one difficulty. As if the climate of this state is worse than that of Canada, North Europe, or USSR. In reality the temperate climate of this state is more congenial and favourable for industrial development than that of the Indian plains. Peculiar geographical position is quoted as another difficulty. No detailed exposition has been given as to what constitutes this peculiar geographical positions, if it refers to the fact that Kashmir has a long border with Pakistan and the blockade of highways and waterways is a major fact or in causing the hindrance in development it is for politicians to resolve this tangle and thus help in the amelioration of the economic distress of the masses. If it refers to the fact that the state is land-locked that is a difficulty not peculiar to this state alone. Switzerland is in a similar situation. With good-will on the part of its neighbours this difficulty can easily be over-come.

Inadequate infrastructure facilities naturally refers to lack of railways involving long hauls. This again is linked to political issues; and as long as a lasting solution is no found to the Indo-Pak dispute over Kashmir this difficulty will get aggravated. Lack of entrepreneurship and non-availability of requisite skilled labour are two factors for which the blame must lie on the successive authorities that have been ruling this state for the past quarter of a century. It is for the rulers



of the state to remedy these maladies. The skill and intelligence of the Kashmiri is of a high order. He has to be provided suitable opportunities to acquire modern skills. He feels aggrieved and believes that caste, creed and political considerations are primarily responsible for keeping the Kashmiri backward.

We have seen that historical and geo-political causes have combined to keep the Kashmiri backward. A part from what little he can do to remedy this by a personal individual effort and an effort organized on cooperative basis the main remedy has to be arranged by the Government who control the treasures. In the past the policy was laid down by the ruler, a Sultan or a Maharaja. After the partition the policy is determined by the so-called Democratic Government. The political party which claims the largest following in the assembly forms the Government. The assembly is constituted of members holding allegiance to different parties and to differing ideologies. Thus different theories are advocated for our economic salvation. Let us have a brief look at these:

### **Rival system.**

The cause of poverty in case of individuals can be their physical disabilities like blindness, deafness and the like from birth or resulting from any disease or accident. It can also result from want of adequate skills in a competitive society. In case of communities poverty can result from natural calamities like cyclones, floods, earthquakes and epidemics.

Poverty may itself be a cause of poverty as it denies the country capital for investment in education, improved agriculture, transportation, public utilities and industrial enterprises.

A feeble, non-existent or corrupt apparatus of public administration denies to the country things necessary for growth which are possible only where there is

effective Public authority.

One important cause, of course is an oppressive social structure which channels return from the many to the few and which denies the individual the natural rewards of his efforts at self-improvement.

A group of UN experts have listed 25 poorest nations of the world and in doing so they have laid down three criteria for this purpose viz.

1. A per capita gross domestic product of 10 dollars or less at market prices.
2. The manufacturing share in the nation's gross domestic product is 10% or less.
3. Less than 20% of the population above the age of 15 is literate.

After the industrial revolution of the 17<sup>th</sup> and 18<sup>th</sup> centuries two broad politico-economic systems came into being the capitalist and the communist systems. The advocate of each system declares superiority of that system over the other.

The communities assert the poverty is principally caused by institutions which chain the country to its past, which hold it in colonial subjection, which exploit and subjugate the masses and deny them the reward of their labour, which make Government not the efficient, servant of the many but the corrupt hadmaiden of the few. They believe that private ownership of productive resources and their use for private gain is one of the retarding institutions and therefore, they believe in state ownership of the means of production, of land, capital plant and natural resources. Associating backwardness with colonialism feudalism and capitalism they advocate their elimination by revolution.

The view of the capitalist is that all societies have capacity for growth, the poor society lacks the resources to invest in growth and the remedy lies in providing the catalyzing resources specifically economic aid and assistance in its use.

The word 'socialism' is being used freely in Kashmir as on the subcontinent. The word is politically evocative and as a result politicians try to find as much of it as possible. Nobody has specifically and clearly stated what the term signifies when applied to economic and political measures. It is one thing to hold that the state should own or control the commanding heights of the economy and make the society classless and quite another to argue for the total extinction of private enterprise or socializing the property.

### **Islamic theory.**

Islam advocated an entirely original economic system based on these commands 1. absolute ownership vest in Allah; We are mere trustees thereof (Q. 57:7,10), 2. Allah favours some of us above others in provision (Q.16:71), 3. The wealth must be cleansed by taking out alms as prescribed by Shariat and the alms must be spent for the poor, the needy the captives, the debtors the wayfarers and the cause of Allah as a duty imposed by God (Q. 9:60,103), 4. As trustees we are not at liberty to do what we like with our own property (Q. 11:87), we have to spend all that which is superfluous (Q. 2:219), for the cause of Allah if we do not want to case ourselves by our own hands to ruin (Q:195), money be lent as a *qarza hassana* i.e. a loan without interest or thought of gain or loss (Q. 57:11), 5. Hoarding up gold and silver will result in a painful doom (Q. 9:34, 35), 6. The wealth must not be allowed to become a commodity that will remain confined for distribution between the rich amongst us (Q. 59:7) and 7. When, those of us who live at ease, disregard God's commandments and commit abomination we ask for our own complete annihilation. (Q.17:16).

These principles laid the foundation of a truly welfare state, the motivation was moral ethical and religious. It was accepted that perfect equality would never exist; some people would always remain in need of help and this help must be forthcoming from individuals from the society and also from the state. The well-to-do were advised by the Prophet in these words:

*"La yuminu ahadakum hata yuhibu lilnasi ma yuhibu linafsihi wa hata yuhibil maryi la yuhibihu illa lilahi aza wa Jal."*

Ahmed 3. P. 272

### **Translation:**

"None of you can be a (true and perfect) Muslim until he wishes for all people what he likes for himself and until he loves mankind for the sake of God."

During the Khilafat of Haz. Usman r.a. (22-34 A.H. a school of thought led by Haz. Abuzar Ghafari r.a. came into prominence. This school interpreted Q.9:34 with the help of 10 sayings of the Prophet to mean that no Muslim can collect any wealth and hoard it. All that is spare must be distributed straightaway among the needy. Some modern thinkers interpret Q. 16:71 to mean that those who are most favoured must share their wealth with their servants; otherwise they deny the grace of Allah. This School has given it the name of Islamic Socialism.

The other school of thought led by Haz. Abdullah ibn Umar, Ibn Abas, Jabir Abu, Hurairah r.a.a. held the view that a Muslim must pay the Zakaat as prescribed by Shariat, give Sadaqaat within reasonable limits and then he can keep his wealth which will get divided amongst his inheritors and according to his will if any.

Whichever view is held by us it is clear that the intention of the system is to help the needy in every possible way and there is no ban on helping one who does not belong



to the Islamic brotherhood. The basis being ethical it does not generate class struggle. The approach being religious love and regard take place of hatred and discord.

### **The comparative advantages.**

To my mind the advantages lies with the Islamic system. It offers personal liberty and constitutional process for promoting his own good but at the same time it checks and controls un-restricted use of wealth and exhorts him not to forget that he is part of the group and must promote and protect the interests of the group. We have however got to exploit them to the full by organizing individual as well as collective charity and by eliminating the retarding institutions. Economic emancipation of our masses depends upon agricultural development and over all progress and these require the radical elimination of retarding institutions like feudal system of farming, absentee landlordism government of the privileged for the rich. Those who do the least must not get the most. The rulers must be chosen from amongst the most capable and righteous persons. There must be equal justice under law for all and class struggles must be discouraged.

We must not look upto the government for solving all our problems. Both in one's individual capacity and collectively philanthropy can be organized to look after all classes of persons in need. And avoiding fraud in business dealings and checking hoarding need not depend on governmental initiatives.

In nutshell one may state that capitalism results in exploitation periodic crises and class struggles, Communism causes total damage to individual liberty and socialism harms personal liberty. Islam provides a realizable syntheses between a planning by inducement and a planning by direction.

### **IV. Social upliftment.**

In isms other than Islam religion is divorced from

the social, political and economic activities of the society. Not so in Islam.

Marx found a good deal of exploitation and economic injustice around him in the name of religion. Confusing religion with cult he condemned religion as an opiate for the people. These societies drift towards materialism to the utter neglect of the role of morality and spiritualism which consist in harmonizing the conflicting requirements of material life.

Islam provides the entire gamut of activity, social, political, economic and biological and brings equilibrium in society.

The society, which in Kashmir is composed of 97% Muslims ought, therefore to be an ideal one. We may now examine which factors have retarded the growth of the Kashmiri Muslim from attaining this exalted status. For the sake of brevity we will list these serially.

### **1. Exploitation of religion.**

A vast majority of the people (over 80%) being illiterate but devoted to religion the professional politician finds it easy to exploit them in the name of religion. The professional priest, likewise, spreads various cults and creeds within his sphere of influence. The professional mystic plays his own part. The spirit of Islam is not allowed to flower. Cult and hero worship has taken roots. People have become superstitious.

The primary need on the social level is, therefore, to develop a scientific outlook among the masses. They must learn to observe facts and analyse them not in a sentimental manner but in a factual way.

### **2. Non-Cooperation.**

The Kashmiri Muslim is becoming increasingly an isolationist. He keeps on weaving new webs around

himself. Tribalism regionalism casteism were the old webs. Class system, political groupism were the recent additions. The generations gap may be on its way as a new comer.

Litigation was one of the oldest maladies. All these maladies will tender any Cooperative effort illusive. And without effective co-operative movement on voluntary basis the Kashmiri Muslim is unlikely to make any advance in any economic, social, political or educational field.

### 3. Wasteful habits.

The Kashmiri Muslim has formulated a set of customs for child birth, circumcision, engagement, marriage, dower, bereavements, and hosts of little events for one from cradle to grave that cost him very dearly. He has so completely and thoroughly become a slave of the customs that he cannot even appreciate the economic disaster these cause not only to the individual concerned but to the entire community.

The money wasted on these feasts and ceremonies could be harnessed and used for financing many social welfare schemes like vocational institute for the disabled and the deserving, cooperative stores, orphanages, hostels, adult schools, maktabas, shifakhanas and general *khidmate khalqullah*.

Apart from the economic losses these customs have long since lost any value they might have had when these first came into being. But now they give rise to many evils and if not halted they are likely to create a social upheaval comparable to the Hippie movement of the West.

The dower system is making it difficult for girls to get married and unless revised this awful custom will result in revolt amongst the unmarried girls which may shatter our family ties.

#### **4. Get rich quick tactics.**

The post-partition period accompanied by a spiral of rising prices, deficit financing and inflation, has created a class of new rich. Smuggling has been their main trade. Lot of black money came in their possession. Lust for more gains is unabated. The contagion appears to be spreading rapidly. According to recent newspaper reports (July 1972) the hashish smugglers are devising novel methods to evade the vigilance of authorities. It is reported that hashish is hidden inside wood carving articles and fruit tins. Nearly 1000 hippies are reported to have taken up residence in Kashmir for this purpose (Ref. Hindustan Times July 19, 1972).

The malady is definitely confined to a small group of aristocratic and influence thugs but, if allowed to go unchecked, it can in course of time, affect the entire community. Greed is the chief cause. Apart from smuggling and foreign currency racketeering the continued contacts with hippies may cause other maladies amongst us. Addiction to drugs, alcoholism, promiscuous mixing and sexually transmittable diseases like Syphilis and gonorrhea may a future life difficult for most of us in not too distant a future. In the West those who were advocating permissiveness are now frowning on what they had preached because general diseases are steadily rising all over the world, particularly among the young.

It is imperative, therefore, to stop the entry of all hippies into Kashmir, to set up health check posts at all entry points and to have vigilance squads to catch the smugglers, bootleggers and their accomplices and the vagabonds.

The bureaucratic government, unconsciously, encourage the lust for getting rich quickly amongst the innocent masses by popularizing and patronizing lottery system. This pernicious practice needs being stopped forthwith. It is hard earned money that encourages thrift



and honesty. The get-rich-quick methods lay a true foundation for our ultimate ruin.

### **5. Callous disregard of social obligations.**

Even in our urbanized areas, half a century ago, every housewife took care to look after the food requirements of strangers who took night shelter in neighbourhood mosques and takias. The villagers were, one and all models of hospitality. The neighbours were of course, taken to be as an extension of the family. The question of any neighbour suffering for want of food never arose. All sorrows, sufferings and enjoyments were shared. The joint family system automatically took care of the weak. No need was ever felt for organizing homes for the orphans, the blind, the crippled and the old as each individual family took this burden on its shoulders and each neighbourhood helped.

This was a marvelous example of Islamic social insurance in practice.

But it appears to have vanished with the advent of the so-called modern education and progressive thinking except in remote areas which are immune from the penetration of this type of progress and prosperity.

There was one exception in that cold month of December 1963 when tens of thousands of people, men women and children poured into Srinagar and the citizens threw wide open their doors, their stores and their purses to them.

There is need to re-vitalize the Islamic social insurance. If each family looked after the genuine needs of its immediate neighbours and if each neighbourhood entered into a voluntary cooperation most of our ills and worries will be reduced inspite of our poverty.

Otherwise those in dire need will have to steal and even commit aggression. That will always prove dearer to the community than voluntary philanthropy.

## **6. Corruption.**

Corruption which had been associated with officialdom and bureaucracy in the past has now permeated not only every branch of Governmental activity but what is worse the political executive associated with public administration appears to have made this malady widespread and the public have come to accept corruption to be a normal tool for getting business expedited and securing undue favours. Even the ecclesiastical and quasi-ecclesiastical organization are prone to these practices. The appointments of Anti-corruption Department and vigilance commissions have not improved the situation. Efforts are always made in catching small fish but the big catches are either dropped being too hot to handle or just allowed to slip through the net. The reports are kept in cold storage and used for political blackmail.

Greed, the man's basic weakness, was at the back of official graft. But a political factor has now become the most pronounced motive behind this widespread malady which appears to have come to be accepted as inevitable and without remedy.

Islam denounces both the giver and the acceptor of graft in strongest words and yet we appear to be indifferent to the warning of condemnation.

To save ourselves from perdition and condemnation it was time that we stood firm against this great vice.

The politician who has no other ostensible means of livelihood and the professional religious leader who similarly has no known sources of income, should in the first place not be permitted to occupy seats of power and every one of them must be watched and exposed and replaced when found or suspected to be having shady behaviour.

Persons known to be having integrity should be placed on seats of trust and authority.

Dishonesty has crept into every fabric of our society. The weights and measures are sub-standard. In weighing commodities tricks are used to cheat the buyer when an order is secured against an approved sample the goods are not supplied upto the standard sometimes the goods are never supplied. Correct prices are seldom quoted to customers and haggling is regular custom. The word is not kept. The fruit box will invariably have third class stuff filled in the central layers.

How surprising that these tactics are resorted to when experience has made it clear that these cause harm to trade and in the long run, spoil the chances of earning any profit at all.

It will do us no good to lay the blame for all our ills at the door of our political servitude and prolonged subjugation. It is within our power to mend our ways and to give up these un-Islamic and anti-social practices and save ourselves from eternal doom.

### **Conclusion.**

We need not despair, God Almighty has been so gracious to us. Ours is a beautiful country and we are a fine specimen of people. We have accepted Islam as our religion. We had a glorious past. Our future will also be bright provided that we reshape our individual lives according to Islamic precepts and revitalize our institutions, both religious and secular, accordingly. A mere lip service will be of no avail. Islam must be practiced in our day to day lives.

*Khidmat-e-khalqullah* must be our motto. An unselfish non-sectarian way should be the approach every mohalla, every village should have relief and welfare organizations composed of persons who place community above self.

We can then have hope of Allah's mercy, for has He not given us glad tidings in these words:



*'Let taqnatoo min rahmit-illah....'*

Let us hasten to make ourselves fit and deserving for receipt of Allah's mercy and regain the exalted status of '*Khaire Ummat*' (i.e. the best community) so that we may, with Allah's blessings set forth to improve the mental and social structure of the peoples in our neighbourhood who are plagued with some many conflicting isms.





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